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BIOGRAPHY.

LIFE OF BISHOP ANDREWES.

LANCELOT ANDREWES was born in the city of London, in the year 1555, of honest and godly parents. Having given him a good education, they left him also a sufficient patrimony and inheritance, which descended to his heir, at Rawreth in Essex. He had the happiness to be of a well ordered life and conversation, even from his childhood; and from his early years was brought up, and continued in the "nurture and admonition of the Lord."

In his tender age, he showed such readiness and quickness of wit and capacity, that his teachers foresaw he would prove eminent in the literary world. And therefore the two first masters who had the care of his early education, Mr. Ward of Ratcliffe, and Mr. Mulcaster of Merchant Taylor's School, contended who should have the honour of the instruction of him, who afterwards became the ornament of their schools, and of learning in general. Mr. Ward first prevailed upon his parents not to put him apprentice; and at length Mr. Mulcaster had him under his care; and from hence he accounted all the time lost which was not spent in study. In learning he surpassed his equals; but his indefatigable industry had almost proved fatal to himself: he studied so closely while others played, that if his parents and masters had not forced him to join with them in play, his excessive application would have destroyed his health. His late hours, and early rising by four o'clock in the morning, raised the envy of his equals, and proved not very acceptable to the ushers, whose rest was disturbed too soon.

The pains and care of those who were concerned in his education, he so gratefully remembered all his life long, that he

ries, or of posterity. His fame was great, and yet his various virtues and excellencies exceeded his fame. He was himself a mirror of learning, and a singular lover and encourager of learning and learned men: as appeared in his liberality and bounty to Casaubon, Cluverius, Vossius, Grotius and Erpenius, whom he attempted, by the offer of a very large stipend from his own private purse, to bring into England, that they might promote the knowledge of the oriental languages; honouring and rewarding in others those gifts and attainments which he loved and had cultivated himself.

When the bishoprics of Ely and Salisbury were vacant, and some portion of their revenues was to be alienated, a proposal was made to him to accept them, which he absolutely refused; actuated by this honourable principle, "Nolo episcopari, quia nolo alienare;" refusing then to be made a bishop, because he would not alienate bishop's lands.

Afterwards he was prevailed upon to accept the bishopric of Chichester; yet with some fear of the burden; and was successively translated to the sees of Ely and Winchester. Here he exonerated himself and his successors of a pension of four hundred pounds per annum, which many of his predecessors had paid. He was Almoner, Dean of the Chapel, and a Privy Counsellor to King James, and King Charles. In these situations he spake and intermeddled little in civil and temporal affairs, which belonged not to his profession; but in causes and matters ecclesiastical, he spake fully and to the purpose; and showed, that he had a thorough knowledge of, and could speak with ability upon those subjects in which he was professionally conversant.

As all the places where the Ark of God rested were blessed by the divine presence, which was more especially resident therein; so the places in which he resided were all improved by his care and bounty. In the parish of St. Giles he fixed a rate for the better maintenance of the place, and repaired the house. In the treasury of Pembroke Hall, which he found empty, he left a thousand pounds. As residentiary of St. Paul's, he built the house in Creed-Lane belonging to his prebend, and recovered it to the Church. He repaired the Dean's lodgings in Westminster. When he came to Chichester, he repaired the palace there, and the house in Aldingbourne. As Bishop of Ely, he

spent in repair of Ely-house, in Holborn, of Ely Palace, at Downham, and Wisbeach Castle, two thousand pounds. At Winchester-house, at Farnham, at Waltham, and Wolvesey, he likewise spent two thousand pounds.

He plainly loved the interest of the churches in which he was promoted and lived, better than he did his own. He laid out large sums, as we have seen, upon his episcopal houses; and gave to his most gracious Sovereign King James at Farnham, a magnificent entertainment, which cost him in three days three thousand pounds: besides, for the benefit of his successors, he refused to make certain leases in his latter years, which might have been very beneficial to himself; assigning as a reason, that "Many are too ready to spoil bishoprics, and few enough to uphold them." He moreover gave much alms in his life-time, and at his death was free from all imputation of avarice and love of money. He regarded the advice of St. John, "Love not the world, neither the things of the world;" he used them as a steward; and by his faithful and prudent use of them, purchased for himself an everlasting treasure in Heaven. He intermeddled but little in the management of his accounts, but left his brother to settle them with his officers: and when he began to make his will at Waltham, a year before his death, he understood not his own estate. Hence, in the first draught of his will, he gave but little to his relations, fearing lest he might bequeath more than he had; and therefore, in a codicil annexed to his will, he doubled all his legacies to them, and made every hundred two, and every two hundred four. Notwithstanding this addition, he yet gave more to the maintenance of learning, and to the poor, than to his own relations: charity and the love of God and the poor, in him, were greater than natural affection; and yet in natural affection was he by no means deficient.

It was said of Titus, the admired Emperor of Rome, "Abstinuit alieno, ut si quis unquam." This was equally true of this disinterested prelate. But to the higher praise of him may it be said, "Distribuit sua, ut si quis unquam:" if ever any man was ready to do good, and distribute his own, surely this was the man.

Nor were these sacrifices, which are pleasing to God, offered only at the approach of death, and his goods then distributed when he could no longer keep them; to the parish of St. Giles

he continued his charity, and gave a certain alms, ten pounds per annum, in quarterly payments by equal portions, and twelve-pence every Sunday he came to church, and five shillings at every communion; and for many years after he left that cure, he sent five pounds about Christmas, besides a number of gowns to the poor women of that parish when he was almoner. It is to be presumed that his beneficence was likewise extended to those other parishes mentioned in his will, to which he also gave legacies: to St. Giles's, where he had been Vicar, one hundred pounds; to All-Hallowes, Barking, where he was born, twenty pounds; to St. Martin's, Ludgate, where he dwelt, five pounds; to St. Andrew's, Holborn, where Ely-house stood, ten pounds; and to the parish of St. Saviour, Southwark, where he died, twenty pounds. These parishes he desired might be partakers of his alms, when the purchase of certain lands had been made for the relief and use of the poor.

When he came to Oxford, attending King James in the end of his progress, his custom was to send fifty pounds to be distributed among poor scholars. He did the same at Cambridge, in his journey to Ely. And lest his "left hand should know what his right hand did," he sent large alms to many poor places, under others' names. He waited not till the poor sought for him; he first sought out them, as those who were employed by him in this service can testify, at Farnham, at Waltham, and Winchester. In the last year of the epidemical sickness, he gave in the parish of St. Saviour, a hundred marks. And, since the year 1620, according to the information of those who kept his accounts, and delivered him the money, he gave in private alms to the amount of one thousand three hundred and forty pounds.

The total of the pious and charitable bequests mentioned in his will, amounted to the sum of 6326l. Of which he gave to Pembroke Hall, for the foundation of fellowships, and other uses mentioned in the codicil, 1000l. to purchase lands of the annual value of 50l. for that purpose: he gave beside a bason and ewer, like that of the Foundress, and some books. He bequeathed 4000l. to purchase annuities of 200l. of which he left 50l. to aged poor men; 50l. to poor widows, the wives of one husband; 50l. for the purpose of apprenticing poor orphans; and 50l. to prisoners.

He was always a diligent and laborious preacher; very careful and exact in the composition of his most solemn sermons; few of which were preached, before they had been thrice revised. They had the general approbation of the Court, before which they were chiefly preached, and added greatly to his reputation. Though he was a frequent preacher, he ever disliked those loose and hasty sermons which were written without a previous study of antiquity; and he would reprove himself with this saying, that "when he preached twice a day at St. Giles's, he prated once." As the weakness and infirmity of his body rendered him unable to preach, he went less frequently to court; not so much from bodily weakness, as from an inability to preach.

After he had an episcopal palace and chapel, he held monthly communions inviolably, even though he had received at court, the same month. In the discharge of this sacred office, his behaviour was decent, religious and exemplary: he always offered twice at the altar, and so did every one of his servants, to whom he gave money for that purpose, that it might not be burthensome to them.

He found much fault with, and reproved, three sins, which were common and predominant in his time. *Usury* was one; from which by his sermons, and by private conferences, he withdrew many. Another was *Simony*, for which he endured many troubles. In the disposal of his own preferments, he seldom gave a benefice to any who petitioned or made suit for it; but rather sent for eminent men, who he thought wanted preferment; and often gave places and benefices, under seal, to persons before they knew of it, as to Mr. Boys, and Mr. Fuller. The third and greatest sin was *Sacrilege*, which he abhorred, as one principal cause among many, of foreign and civil wars in Christendom, and of the invasions by the Turks. Even the reformed, and otherwise true professors and servants of Christ, because they had taken God's portion, and applied it to public and profane uses, or to private advancement, suffered just chastisement and correction at God's hand: and at home it had been observed, and he wished some one would take the pains to collect, how many families, that were raised by the spoils of the Church, had now vanished, and "the place thereof knew them no more."

According to the Apostle's direction, this pious prelate "continued instant in prayer," and spent a great part of five hours, every day, in prayer and devotion to God. After the death of his brother, Mr. Thomas Andrewes, whom he tenderly loved, in the time of the pestilential sickness, he began to foretel that his own great change would take place before the end of the summer, or the beginning of winter. And when his brother, Mr. Nicholas Andrewes, died, he considered that as a certain prognostic and warning of his own approaching death; and henceforward to the hour of his dissolution, he spent all his time in prayer. His prayer book, when he was in private, was seldom out of his hands. In the time of his fever and last illness, besides the frequent prayers which were read to him, in which he repeated all the parts of the confession and other petitions, with an audible voice, as long as his strength lasted; he continually prayed to himself, as was plainly observed by certain tokens in him, though he appeared otherwise to rest and slumber. When he could pray no longer with his voice, yet by lifting up his eyes and hands he prayed still; and when voice, and eyes, and hands failed in their office, in heart he still prayed, until it pleased God to receive his blessed soul unto himself.

Thus his *mortal existence* ended, and he died peaceably and quietly in the Lord; but his *life* shall have no end: his life rather then began when his mortality had an end: that was his proper birth-day, the commencement of a new and eternal life, September 25, 1626, being Monday, about four o'clock in the morning. The change was doubtless most desireable and happy to himself, though deeply to be regretted by the Church of England and all Christendom; who were thereby deprived of a prelate, furnished with extraordinary endowments of learning and knowledge, with great innocency and holiness of life, and with exemplary piety and charity.

He was a most able preacher and writer, yet more distinguished by his pious and charitable actions; an eminent example of learning and virtue. His virtue was comparable to that which we are wont to admire in the primitive Bishops of the Church. His learning was as well know abroad, as respected at home: there was hardly any kind of it to which he was a stranger; but in that learning which belonged to his profession

he excelled. None was more powerful in controversy; as Bellarmine felt, who was himself as able an opponent as any that defended the Romish party. None more exact, more judicious than he, where he was to instruct and inform others. And yet this fulness of material learning left room enough in him for the acquisition of almost all languages, ancient and modern; so that his learning had all the helps which language can afford; and his language, learning enough for the best of them to express. His judgment in the mean time so regulated and commanded both, that neither of them was suffered idly, or furiously to start from, or fall short of, their intended scope; so that it might more truly be said of him, than was sometime said of Claudius Drusus, "He had as many, and as great virtues, as human nature could receive, or human industry make perfect." In his life he was most innocent, in knowledge and learning most flourishing and eminent, in behaviour most holy and devout: his general carriage was so happy, that it extorted even involuntary commendation: "they that spake truth of him, could not but speak well of him; and if they spake falsely of him, his life and manners did confute them."

But the following inscription, written to perpetuate the memory of this venerable prelate, will be the best recapitulation of the several virtues of his life and character before mentioned:

Lector,
Si Christianus es, siste:
Moræ pretium erit,
Non nescire te, qui vir hic situs sit:
Ejusdem tecum Catholicæ Ecclesiæ membrum,
Sub eadem felicis resurrectionis spe;
Eandem D. Jesu præstolans epiphaniam,
Sacratissimus Antistes Lancelotus Andrewes,
Londini oriundus, educatus Cantabrigiæ,
Aulæ Pembroch: alumnus: socius: præfectus:
Unus, et nemini secundus:
Linguarum, artium, scientiarum,
Humanorum, divinorum omnium
Infinitus thesaurus, stupendum oraculum:
Orthodoxæ Christi ecclesiæ,
Dictis, scriptis, precibus, exemplo

Incomparabile propugnaculum;
Reginæ Elizabethæ à sacris,
D. Pauli London. Residentarius,
D. Petri Westmonast. Decanus:
Episcopus Cicistrensis, Eliensis, Wintoniensis;
Regique Jacobo tum ab eleemosynis,
Tum ab utriusque regni consiliis,
Decanus deinque sacelli regii:
Idem ex
Indefessâ operâ in studiis,
Summâ sapientiâ in rebus,
Assiduâ pietate in Deum,
Profusâ largitate in egenos,
Rarâ amænitate in suos,
Spectatâ probitate in omnes,
Æternum admirandus:
Annorum pariter et publicæ famæ satur;
Sed bonorum passim omnium cum luctu denatus
Cœlebs hinc migravit ad aureolam cœlestem,
Anno
Regis Caroli IIo. Ætatis S. LXXIo.
Christi MDCXXVIo.

The late excellent Mr. Jones, in that collection of orthodox tracts, entitled "The Scholar Armed," &c. observes, that "Bishop Horne, in the early part of his life, found himself so much informed by studying all the works of Bishop Andrewes, and so animated by his example, that he became strongly possessed with the desire of making himself useful as a preacher, in the Church of England, after the pattern of this learned prelate. To his notes on the life of Bishop Andrewes, he added a prayer to God for grace and help to enable him to sow the sincere word of life in the hearts of men; and that the remembrance of this holy Bishop might stir him up ever more and more to follow his example, in labour, in diligence, in devotion, and charity; that so he might be found worthy at last to *sit at his feet* in a better world. His petition was fulfilled in every respect, so far as our observation reaches: but whether he will sit at the feet of Bishop Andrewes, or whether Bishop Andrewes will sit at his feet, none but the great Judge of both can determine, who will reward them according to their works."

HISTORY *of the* INTRIGUES *and* PRACTICES *of the* PURITANS *against the* CHURCH *of* ENGLAND.

(From the Churchman's Memorial.)

[Continued from vol. v. p. 97.]

PASSING over the various steps that were taken in the beginning of Queen Elizabeth's reign for the re-establishment of the reformed church, it may suffice to observe, that, for the satisfaction of scrupulous consciences, the Liturgy of King Edward VI. was considerably altered; communion tables were substituted in the room of the old altars, and images were removed out of the churches.

Neal, the puritan historian, in relating the different principles by which the court reformers (as he calls them) were actuated, and those of his party, says, "that the former admitted that the Church of Rome was a true church, though corrupt in some points of doctrine and government; that all her ministrations were valid, and that the Pope was a true bishop of Rome, though not of the universal church." He then observes, "It was thought necessary to maintain this, for the support of the character of our Bishops, who could not otherwise derive their succession from the Apostles. But the puritans affirmed the Pope to be antichrist, the Church of Rome to be no true church, and *all her ministrations* to be superstitious and *idolatrous;* they renounced her communion, and durst not hang the *validity of their ordinations* upon an *uninterrupted succession* from the Apostles, through their hands."*

This representation is of itself sufficient to show the bad spirit of these men, and the unsoundness of their radical principles; for, if there is not "an uninterrupted line of succession," no kind of ordination is valid, and, by consequence, that by mere Presbyters is an act of usurpation. This principle, by denying the Episcopal succession, necessarily involves one of these two points, either that every man has a right to exercise the Christian ministry at his own pleasure, or that the power of ordain-

* Hist. Puritans, vol. i. p. 145.

ing to that office belongs to the people; both of which are directly repugnant to the Scriptures. If every act of the Church of Rome be idolatrous, it must follow, that all our ancestors, not even excepting Wickliffe himself, were idolaters, and that none of them ever received true baptism, or partook of the sacrament of the Lord's supper; consequently they could not be real members of the Church of Christ: positions so uncharitable, and even unchristian, that no person, one would suppose, could possibly have the temerity to avow them.

About the same time that the reformation was making its way in England, under the prudent management of the greatest and best men of the age, Knox and his party were driving things furiously, on the Genevan plan, in Scotland. The doctrine maintained by this reformer, who imbibed it from Calvin himself, was this, "That if kings and princes refused to reform religion, inferior magistrates, and the people, being directed and instructed in the truth before, *by the preachers*, may lawfully reform within their own bounds themselves; and if all or the far greatest part be enlightened by the truth, they may make a public reformation."* Upon this principle an association was formed, which increased to such a degree, that at length an open rebellion ensued. Peace was restored through the interposition of Queen Elizabeth, and a parliament was called at Edinburgh, in which the Calvinistic doctrines and discipline were proposed and adopted; and to show their *tolerant spirit*, these reformers enacted, that "if any person shall either say *mass*, or be present at it, he shall for the first fault forfeit all his goods, and undergo such corporal punishment as the magistrate shall think fit to put upon him; the second fault is banishment, and the third *death*."

* Life and Death of John Knox, p. 10. The violent spirit of this man may be discerned from the following passages taken out of his Admonition to the Professors of Truth in England: "Repress the pride of those bloodthirsty tyrants, (i. e. princes of the Romish persuasion) consume them in thy wrath, pour forth thy vengeance upon them. O let the vengeance of thy servant's blood that is shed, be openly showed upon them in our sight. Delay not thy vengeance, O Lord! but let death devour them in haste, and let the earth swallow them, and let them *go down quick to the hells*, for there is no hope of their amendment; the fear and reverence of thy holy name is quite banished from their hearts, and therefore yet again, O Lord, consume them in thine anger, and let them never bring their wicked councils to effect, but according to the godly powers, let them be taken in the snare which they have prepared for thine elect."

To return to England; at the end of the year 1559, Dr. Matthew Parker was consecrated archbishop of Canterbury, and thirteen other Bishops were consecrated shortly after.

About this time John à Lasco, a Polish gentleman, who had been favoured by king Edward VI. with the Church in Austin-Friars, for the use of several foreign exiles, returned to London, and petitioned the queen to restore them to that Church; which was refused at first, but afterwards they obtained it on condition of admitting Grindal, Bishop of London, to be their superintendant in the room of à Lasco. The French Presbyterians were also permitted to have a church in Thread-needle-street; and these indulgences brought over great numbers of foreigners to England, who imported and diffused numerous gross errors and blasphemies. On a complaint made to the queen, of the alarming progress of these heresies, she issued a proclamation, commanding all those who maintained them to quit the kingdom within twenty-one days. To avoid banishment, many of these persons joined the French and Dutch congregations, where they occasioned such disturbances, that Peter Martyr was obliged to interpose his interest to restore quietness among them.

If any one is disposed to censure this proclamation as intolerant, let him consider the circumstances of the times, and the unsettled state in which the Church of England then stood, opposed on the one hand by the formidable power of Popery, and by the insidious artifices of Puritanism on the other. The toleration of various opinions, at a time when the people were not sufficiently informed in the principles of true religion, and when ignorance prevailed to a lamentable degree among the inferior clergy, would have been a fatal measure to the peace of the Church, if not to the security of the State.

The Act of Uniformity, so much cried out against, and the strict resistance made to the encroachments of the Puritans for farther reform, may appear at this time of day harsh and rigorous; but if a man would estimate things impartially, he must divest himself of modern notions, and place himself amidst the very scenes he is observing, and judge according to the exigencies of the period, as well as agreeably to the sentiments which then prevailed.

Many divines of considerable eminence for learning and

piety, were disgusted with the canonical habits which were retained in the Church; and there was a great want of conformity in the wearing them, which gave considerable offence to the queen, who laid her injunctions on the Bishops to press the clergy to obedience. It is surprising that sensible and good men should be so narrow-minded as to trouble the peace of the Church about innocent garments. Their objections were founded only upon the frivolous plea, that these vestments had been used in the Church of Rome; according to which mode of reasoning the use of bells, fonts, and, indeed, churches themselves ought to be laid aside.

So early as the year 1561, we find a correspondence between the Puritans and Calvin, respecting some points in which they wished for his opinion. One of the questions was concerning the expediency of absolution after the public confession. And it merits notice here, that Calvin determined the point in favour of the Church of England. He was candid enough to declare, that it was always his intention to bring this practice into the Geneva office; but that being afraid it would be complained of as a novelty, he complied too easily with the omission.* As we have often been told that in the reformation of the Church of England, considerable deference was paid to the advice and opinions of Calvin; it may not be improper to consider this subject, since it seems so naturally to fall in our way. In the first place, then, we have already mentioned the contemptuous manner in which this reformer treated the Common Prayer-Book, when, upon occasion of the troubles at Frankfort, an abstract of it was sent to him by Knox and other dissenters. This is a sufficient proof that Calvin and his associates had no share in drawing up the first and second Liturgies of Edward VI. and, by a natural inference, that with respect to the Articles of Faith, no particular respect was paid to his sentiments. In the next place, the intimate connection which subsisted between him and the Puritans, could not be very pleasing to the English prelates, who were impeded in their laudable and arduous work by their pertinacity. And it is by no means an unreasonable supposition, that the slight which they put upon his judgment irritated him the more against the Church,

* Collier, vol. ii. p. 475.

and provoked him to write so disrespectfully as he did of her institutions to the heads of the puritanical party. Indeed there was a correspondence at first between Calvin and Archbishop Parker, in which the former complimented that great Prelate on his advancement, and proposed to him "a union between Protestants;"* for which desirable end, he thought a general synod should be called by Queen Elizabeth: but this project came to nothing; nor does this correspondence at all prove, that the Church of England is Calvinistic in her doctrines, any more than she is in her government.

About this time the Puritans were increased considerably, and, according to their wonted temper, began to make innovations of a very serious nature, and that upon their own authority. In some places they took down the steps where the altars stood, and brought the holy table into the middle of the church. Instead of the ancient custom of god-fathers and god-mothers, they left the father to answer at the font for the child. Keeping Lent and other fasts commanded by the Church, they disliked as a superstitious practice. Nothing of this kind would pass with them but occasional abstinence, and humiliations of their own appointment. The festivals fell under the same censure and neglect; and to fortify these fancies with arguments and appearances of reason, they prevailed with some of the inferior ordinaries to recommend Calvinistical sermons and expositions of scripture to several parishes. To stop the progress of these innovations, the Archbishop, with the advice of some of the Bishops, set forth a book of orders for his province, in which all the irregularities above-mentioned were directly forbidden.† The queen concurred with the Archbishop; for, this year (1561) there was a strict proclamation for the keeping of Lent, and this continued to be the constant custom of this reign.

The resolutions and orders of the Archbishops and Bishops, to be observed in both provinces, were as follow, and prove clearly to what a height Puritanism was grown in the Church, and the necessity of strong measures to keep down the spirit of innovation from destroying the whole ecclesiastical constitu-

* Strype's Life of Archbishop Parker, p. 69.
† Heylyn's History of the Reformation.

tion. "That licences for preaching, granted by the late general visitors, should be recalled: that none should be admitted to preach without a previous examination of their doctrine: that preachers should be admonished to be careful and reserved in their discourses, and not spend themselves upon points of controversy: that they should frequently inculcate the dignity and benefits of both the sacraments, and press conformity to the common prayer and the Queen's injunctions: that public baptism should be administered in the font, and not in basons; and that private baptism should be given when the person was dying."

The year 1562 was rendered remarkable by some propositions made in the convocation by Sandys, Bishop of Worcester, favourable to the scruples of the Puritans. The chief of these were the laying aside the cross in baptism, kneeling at the sacrament, instrumental music in Churches, an abrogation of several Church festivals, and the disuse of the surplice, copes, caps, and other vestments. These points were warmly contested, for the innovating party were very numerous; but at length the opposite side prevailed, and the ceremonies and religious decorations continued in their former condition. "However, (as Collier observes,) 'tis plain by this contest, the Frankfort and Geneva precisians had no small interest. Many of the English exiles were willing to reform away the ornaments and solemnity of divine worship, and thought Calvin's platform a much better regulation than that of the primitive Church. But, God be thanked, the majority of our reformers had a different sense of these matters! and had more learning and judgment, more steadiness and resolution, than to be overruled with noise and novelty!"

It may in some measure be wondered at, that Bishop Sandys, Nowel dean of St. Paul's, and some other members of this convocation, should all at once prove so indulgent to the scruples of the precise party, as to concede to them points, which, whether of importance or not, certainly have Christian antiquity on their side, and can plead Apostolical usage. For this two reasons may be alleged. These good men had seen so much of the corruptions of the Church of Rome, as to make them willing to lay aside even primitive and Apostolical rites which had been ill used by that Church. In the next place,

many of the scrupulous party were learned, pious, orthodox men, and excellent preachers; the loss of whose labours, at a time when they were peculiarly wanted, was generally felt. On these accounts, but especially the last, the Bishop moved these propositions, which were powerfully seconded in the convocation, but were over-ruled by the superior resolution and wisdom of the other prelates.

But the principal business of this convocation was the settling the doctrinal part of the reformation. The articles of religion in 1552 were retrenched, but the substance remained, nor was there any alteration made in them with respect to matter of faith. But at the head of the 20th article was placed a clause which has occasioned considerable controversy, and even been taxed as an arrant forgery. The pretended interposition is this: "The Church hath power to decree rites and ceremonies, and authority in controversies of faith." This clause was never questioned till the reign of King Charles I. when that factious independent, Henry Burton, charged Archbishop Laud with having foisted it into the Book of Articles printed in 1628. That great Prelate, in a speech made in the Star Chamber, fully cleared himself from this foul accusation, and proved that though in some editions the clause was omitted, through the artifices of the Puritanical party, yet that in several others of old date it was to be found, particularly in the first edition, which was that of 1563. Add to this that the great Selden, no particular friend, by the way, to the hierarchy, gave this declaration in favour of the authenticity of the clause, "that 'tis most certain they (i. e. the words disputed) were in the Book of Articles that was confirmed, though in some editions they have been left out."* Dr. Heylyn, a writer of no ordinary industry, expressly dsclares, that he perused the original record, where he found the controverted clause in these words: *Habet Ecclesia ritus statuendi jus, et in fidei controversiis authoritatem.* This record, however, was afterwards unfortunately burnt in the great fire of London.

Notwithstanding these and still farther evidences, Anthony Collins, the deist, printed at the beginning of the last century a pamphlet entitled *Priestcraft in Perfection*, in which he had the

* Table Talk.

impudence to revive the exploded charge, without alleging the answers which had been made to it. This infamous libel, however, was speedily answered in a most able pamphlet entitled *A Vindication of the Church of England from the Aspersions of Priestcraft in Perfection.* The sum of the whole controversy may be seen in Collier. After these writers comes the modest Daniel Neal, the puritan historian, with his doubts and quibbles, taxing the veracity of Dr. Heylyn, and crying up that of the hasty and incorrect Dr. Fuller, but without taking the least notice of the satisfactory investigation of the subject, contained in the *Vindication of the Church of England*, or that in Collier's *Ecclesiastical History.*

Notwithstanding the act of uniformity, and the pains which were taken by the Archbishop and his suffragans to preserve order in the Church, the spirit of disaffection continued to prevail, and the puritanical Clergy, who were still suffered to exercise their ministry, instead of contributing their endeavours to the maintenance of peace, were perpetually carping about ceremonies, and inflaming the minds of the people against the established order of things.

The disordered condition in which the Church then stood, (Anno Domini 1564) through the perverseness of these men, may be seen from a remonstrance which was sent up to secretary Cecil, as follows:

Service and Prayer.—Some say the service and prayers in the chancel; others in the body of the church; some officiate in a *seat*, some in the *pulpit* with their faces to the people; some keep close to the rubrick; others entertain the people with singing psalms between the service; some read with a surplice, and others without it.

Table.—In some places the communion table stands in the body of the church; in some places it stands altar-wise, at a little distance from the wall; in others, in the middle of the chancel.

Administration of the Communion.—Some administer with a surplice, and others with none; some with a communion cup, and others with a common one.

Receiving.—Some receive kneeling, some standing, and others sitting.

Baptizing.—Some baptize in a font, and others in a bason;

some sign with a cross, and others without it; some administer this sacrament with a surplice, and others appear without it.

Apparel.—Some of the Clergy wear square caps, some round ones, and some hats; some appear in the habit of scholars, and others without this distinction.*

This variety of judgment and practice, together with the indiscretion of some of the zealots, divided the people into parties, created misunderstandings, and weakened the authority of the government both in Church and State. To correct these disorders, and to reduce the Clergy to conformity, the Bishops, at the command of the Queen, drew up several articles under the title of Advertisements; but, after they had done this, her Majesty refused to confirm them, through the intriguing influence of the Earl of Leicester, and other courtiers, who were friends to the dissenters. The nobility and gentry had profited so considerably by the alienation of the Church lands, that many of them were in hopes, by a further reformation, and a total abolition of Episcopacy, to share the remainder. Hence it was that the Puritan party received so much countenance at court, and were enabled to resist, for so long a time, the authority of the Bishops, and the laws of their country.

The disputes about the canonical habits became more vehement every day, and occasioned bitter heats not only in London, but in Cambridge, where the young students pretended scruples of conscience about the lawfulness of wearing square caps and academical gowns. To allay these superstitious singularities, secretary Cecil, chancellor of the university, wrote to the vice-chancellor "to discountenance this clashing, and to press conformity." He likewise wrote to St. John's College, "telling them their scruples had nothing but vanity and affectation, popularity and contempt of the government, at the bottom." He admonished them "to acquiesce, to recover their former practice, and return to the use of the ceremony." On the other hand, "they appealed to God for their sincerity; and told the secretary, that nothing but motives of *duty*, and dint of *conscience*, made them *dissent*."†

At this moment of time the reader cannot but smile at the

* Life of Archbishop Parker.

† MS. Cecelian. Strype Annal. Collier, vol. ii. p. 503.

narrow compass of those men's consciences, who thought it more their *duty* to oppose the government and break the *peace of the Church*, than to wear a harmless square cap and a surplice. But it was the *duty* of the Prelates and government, say the advocates of these precise men, to have yielded to the scruples of the Puritans, by laying these things, with the religious ceremonies, aside. And do those advocates really believe, or can they think others will believe, that if all these things had been laid aside, the pleas of the Puritans for farther reformation would have been at an end? If they do, they are mistaken; for nothing but a *radical* change in the Church government and service was at the bottom of all these scruples and animosities.

In London especially, the party was very strong and insolent, insomuch that Archbishop Parker was under the necessity of applying to the Queen for a proclamation requiring conformity. This was granted, but, producing little or no effect, a commission was appointed, by which the London Clergy were ordered to appear at Lambeth, there to subscribe a declaration of conformity. The city ministers accordingly attended, and the majority promised obedience; but thirty-seven could not be prevailed upon, and nine or ten refused to appear. The nonconformists were now dealt with according to the ecclesiastical laws, many of them were suspended from their livings, and a few violent and seditious men were sent to prison.

The Puritans, however, still continued inflexible, and published several virulent pamphlets against the Hierarchy, and the proceedings, as well as the order of the Bishops, and apologizing for holding separate assemblies, because they could not (as they pretended) symbolize with Antichrist. The Episcopal party were not backward in replying to these libels; and from one of their answers (which Collier shrewdly conjectures was written by Bishop Jewel) we shall make an extract, as exhibiting a true representation of the spirit of the non-conformists.

"Don't suffer Satan to perplex your consciences: throw up your contest, and make for unity: be not ashamed to repent, nor afraid of losing your credit with the people. We are commanded to go to Nineveh and denounce the judgments of God: instead of this, we desert our business, and lie indolent in the

hold. This misbehaviour draws the storm upon us, and unless Jonah repents, the ship is in danger of being lost. You have churches, why do ye quit them and run to field conventicles? You have public places to officiate in, what makes ye effect private meetings? You have the Christian religion preached to you in its original purity, what reason then can ye have to be disgusted? Are not the Holy Scriptures read to you? Have ye not the liberty of perusing them at pleasure? and is not Popery discharged? As for those who conform to the habit, were they not banished for their orthodoxy? and did they not give up their fortune with all the resignation imaginable? Who takes more pains in preaching, who writes to better purpose, who manages with more vigilance and vigour in their respective stations, than these men? You *talk* of reformation, but they *practise it.* If you love Christ, feed his sheep, and don't quarrel in his vineyard: Let us help to bear one another's burthens, love our brethren, and not disturb the public repose."*

This pathetic remonstrance exhibits a strong contrast to the intemperate and rude language of the non-conformists.

It is not to be denied that some of those who scrupled the habits and ceremonies were quiet and good men, particularly John Fox the martyrologist; but then it deserves observation, that those of his character and disposition were unmolested in their ministry.

The Puritans in general, however, were very head-strong and clamorous against the Church service; and so great was their violence and strong their party, that Archbishop Parker, in a letter to Cecil about this time, expresses some "apprehensions of his life, from the menaces which had been thrown out against him by the dissenters." Even Bishop Grindal, who had hitherto been remarkably indulgent to the non-conformists, began to entertain apprehensions of their designs, and to exert himself against them.

They had now declared for a direct SCHISM, and formed several separate congregations in and about London, to serve God, as they pretended, in a purer way, and to promote, by every means in their power, the goodly work of reformation.

* Life of Archbishop Parker, App. xlix.

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* Life of Archbishop Parker, App. xlix.

Mr. Neal, in relating the story of this first separation from the Church, makes this remarkable concession, that the breach thus widened, gave vent to that "fire which at last broke out into a civil war, and, with unspeakable fury, destroyed the constitution both of Church and State." Vol. i. p. 231. But then the same writer takes care to throw the blame, not upon the *Schismatics*, but upon the *Prelates*, whom he treats, without the least ceremony, as little better than inquisitors. But, we are as willing as any one to "leave the reader to judge at whose door the beginnings of these sorrows are to be laid;" for it will appear from what has already been related, that these scrupulous men set up their own presumptuous wills in opposition to the government, civil and ecclesiastical, about *things indifferent*. It is plain that they laid a stumbling block in the way of the reformation, by their refractory spirit, disobedience of order, and squabbles about ceremonies. The ground of our separation from the Church of Rome was not that she had instituted some new rites, festivals, habits, or ceremonies, but that her Bishop had usurped an authority *more than* APOSTOLICAL, and by virtue of that authority had *altered* Christ's own institutions, and introduced fundamental errors both of faith and practice: hence a separation was become indispensably necessary. But the dissenters from the Church of England could never plead any such grounds for their separation from her communion: they departed, because they would not wear an innocent habit, and observe ceremonies which had the suffrage of the primitive ages. As, therefore, they made a breach on account of things indifferent, and not on account of sinful corruptions, they were, to every intent and purpose, guilty of SCHISM; and "the beginnings of all the sorrows" which then happened, as well as their consequences in the next age, "must be laid at their door."

But even Mr. Neal allows that these first separatists were enemies to the Episcopacy, and to the whole order of Church government, though with a strange inconsistency, he asserts, that had the "habits and ceremonies been given up by the Bishops," the schism would never have been made. This is not likely; for, if these men were for "a root and branch" reformation, like their *godly* brethren in Scotland, and their *loyal* successors in England, they would hardly have continued in obedience to the

authority of Prelates, whom they regarded "as lords over God's heritage."

It must, however, here be observed, that the moderate nonconformists, as Fox, Humphreys, and some others, were much troubled at the turbulent conduct of their brethren, and *opposed the schism* with great fervour; as likewise did the foreign divines, BULLINGER and GUALTER of Zurich, and BEZA of Geneva.

(To be continued.)

For the Churchman's Magazine.

EPISCOPACY VINDICATED:

In a Series of Letters to the Rev. Dr. MILLER, *by the Rev.* JAMES KEMP, *D. D. Rector of Great Choptank Parish, Dorchester County, Maryland.*

LETTER IV.

Testimony of the early Fathers.

[Continued from vol. v. p. 461.]

WE now come to the noted epistles of St. Ignatius. Their authenticity has been a subject of controversy, but I cannot help thinking that that controversy is now for ever closed. The point being conceded by you, it is needless to state the testimony by which it is proved. What support they yield to the cause of Episcopacy, I shall leave the reader to judge, having already learned, from the fate of some of the confident assertions of Dr. Miller, not to be too sanguine.

"*Epistle to the Church of Ephesus. Sect.* 2. 'Let no man deceive himself; if a man be not within the altar he is deprived of the bread of God. For if the prayer of one or two be of such force, as we are told; how much more powerful shall that of the Bishop and whole Church be? He, therefore, that does not come together into the same place with it, is proud, and has already condemned himself."

"*Epistle to the Church of Magnesia. Sect.* 2. 'Seeing

then, I have been judged worthy to see you, by *Damas*, your most excellent Bishop, and by your worthy Presbyters, *Bassus* and *Apollonius*, and by my fellow servant *Sotio*, the Deacon—I determined to write unto you." *Sect.* 6. "I exhort you that ye study to do all things in divine concord; your Bishop presiding in the place of God; your Presbyters in the place of the council of the Apostles; and your Deacons most dear to me, being intrusted with the ministry of Jesus Christ, who was with the Father before all ages, and appeared in the end to us. Let there be nothing that may be able to make a division among you; but be ye united to your Bishop, and those who preside over you, to be your pattern and direction in the way to immortality." *Sect.* 7. "As, therefore, the Lord did nothing without the Father, being united to him; neither by himself, nor yet by his Apostles; so neither do ye any thing without your Bishops and Presbyters: Neither endeavour to let any thing appear rational to yourselves apart; but being come together into the same place, have one common prayer, one supplication, one mind; one hope, in charity, and in joy undefiled. There is one Lord Jesus Christ, than whom nothing is better. Wherefore come ye all together as unto one temple of God; as to one altar; as to one Jesus Christ; who proceeded from one Father, and exists in one, and is returned to one."

"*Epistle to the Trallians. Sect.* 2. 'Whereas ye are subject to your Bishop as to Jesus Christ, ye appear to me to live not after the manner of men, but according to Jesus Christ; who died for us, that so believing in his death, ye might escape death. It is therefore necessary, that, as ye do, so without your Bishop, you should do, nothing. Also be ye subject to your Presbyters, as to the Apostles of Jesus Christ our hope, in whom if we walk, we shall be found in him. The Deacons, also, as being the ministers of the mysteries of Jesus Christ, must by all means please all." *Sect.* 7. "Wherefore guard yourselves against such persons. And that you will do, if you are not puffed up; but continue inseparable from Jesus Christ our God, and from your Bishop, and from the command of the Apostles. He that is within the altar is pure; but he that is without, that is, that does any thing without the Bishop, and Presbyters, and Deacons, is not pure in his conscience."

"*The Epistle to the Church at Smyrna. Sect.* 8. 'See that ye all follow your Bishop, as Jesus Christ, the Father; and the Presbytery as the Apostles: and reverence the Deacons as the command of God. Let no man do any thing of what belongs to the Church separately from the Bishop. Let that Eucharist be looked upon as well established, which is either offered by the Bishop, or by him to whom the Bishop has given his consent. Wheresoever the Bishop shall appear, there let the people also be: as where Jesus Christ is, there is the Catholic Church. It is not lawful, without the Bishop, either to baptize, or to celebrate the holy communion. But whatsoever he shall approve of, that is also pleasing to God; that so whatever is done, may be sure and well done." *Sect.* 12. "I salute your very worthy Bishop, and your venerable Presbytery, and your Deacons, my fellow servants; and all of you in general, and every one in particular, in the name of Jesus Christ."

"*Epistle to Polycarp.* '*Ignatius* who is also called *Theophorus*, to *Polycarp*, Bishop of the Church which is at *Smyrna*; their overseer, but rather himself overlooked by God the Father, and the Lord Jesus Christ: all happiness!" *Sect.* 1. "Maintain thy place with all care, both of flesh and spirit: Make it thy endeavour to preserve unity, than which nothing is better. Speak to every one as God shall enable thee." *Sect.* 4. "Let not the widows be neglected; be thou, after God, their guardian. Let nothing be done without thy knowledge and consent; neither do thou any thing but according to the will of God; as also thou dost with all constancy. Let your assemblies be more full: inquire into all by name: overlook not the men nor maid servants; neither let them be puffed up, but rather let them be more subject to the glory of God, that they may obtain from him a better liberty." *Sect.* 5. "It becomes all such as are *married*, whether men or women, to come together with the consent of the Bishop; that so their marriage may be according to godliness, and not in lust."

If I am not mistaken, a plain, unbiassed man would infer from these passages, that Ignatius spoke of the ministry of the Church in his days, as comprehending Bishops, Priests and Deacons: that each of the Churches to which he wrote had one Bishop, several Presbyters and Deacons: that the Eucharist, and baptism, were not valid, but when performed by the

Bishop, or by some one under his authority. These are plain notices of some of the principal features of Episcopacy. But you require us to show where Bishops are mentioned as a distinct and superior order, with the exclusive powers of *ordaining* and *confirming*. This we have proved from scripture, and here there is not a syllable at variance with that doctrine. We would ask you, in return, where *parity* is mentioned? What notice is there of *ruling Elders* and *lay Deacons?* Not the smallest. Nay, there is positive proof in the quotations under consideration, that the Priests and Deacons were clergymen. Deacons are called *ministers of* "*the mysteries of Jesus Christ.*" To question that Presbyters are here viewed as ministers, is too futile.

But you say, "the Church is represented, throughout the epistles, as coming together to *one place*, as worshipping in one assembly, as having one altar, or communion table, as eating of one loaf, having one prayer." These are the inferences of Lord King, from the same epistles; and I might, perhaps, have satisfied myself with referring the reader to the able and conclusive answer of the Rev. Mr. Slater. But as his book is unfortunately in the hands of but few, I shall offer, in as few words as I can, the substance of what he has said.

The principal passage from which you draw all this, is, "neither endeavour to let any thing appear rational to yourselves apart; but being come together in the same place, have one common prayer, one supplication, one mind; one hope, in charity, and in joy undefiled. There is one Lord Jesus Christ, than whom nothing is better. Wherefore come ye all together as unto one temple of God; as to one altar; as to one Jesus Christ; who proceeded from one Father, and exists in one, and is returned to one." Now it is clear to me, that all Ignatius had in view, was to exhort to *unity*. To come *to one place*, implies nothing more than to perform their services in public, as if a minister were to admonish people to go to Church, and not perform their devotions separately, *or apart*. To *have one altar*, signifies to be united in the Church of Christ, to which the Eucharist is common; as it is said in scripture, "there is one *Baptism*." To have *one common prayer*, means to have their prayers formed upon the common principles of the gospel. With this interpretation, the passage has sense and consistency;

and if such language was addressed to the people of New-York, as it might very properly be, I should hardly imagine, they would consider it as implying that they must have but one Church, one single altar, or one prayer. Nor is it less obvious, that, when they were cautioned to do nothing without the Bishop, his *personal presence* was not required, but his *authority*. This is expressly mentioned with regard to the Eucharist and baptism. "Let that Eucharist be looked upon as well established, which is either offered by the Bishop, or by him to whom the Bishop has given his consent. It is not lawful, without the Bishop, either to baptize or to celebrate the holy communion. But whatsoever he shall approve of, that is also pleasing to God." Your authority for saying, "he must be *personally acquainted* with all his flock," and "take notice, *with his own eye*, of those who were absent from public worship," I have not been able to find. Nor indeed can I perceive any ground for saying, that all marriages were celebrated by the Bishop. St. Ignatius only says, that his *consent* was required, and this might be given in a variety of ways. Some things, it is clear, you have made to suit your purpose; for while the holy Father exhorts Polycarp not to suffer the *widows* to be neglected, nor to overlook the *men nor maid servants*, you add, "*of his congregation, and in his parish.*" Something indeed, Sir, was wanting to answer your views; for surely, if the Bishop of New-York should advise the Bishop of Maryland not to neglect the *widows*, nor overlook the slaves, no man in his senses would infer any thing from that, as to the extent of his diocese; and I wonder you were not afraid that some of your brethren would appeal to your candour, whether the venerable Father ought not to be permitted to speak for himself. One thing more is to be attended to, what is meant by the expression, "*to seek out all by name.*" This, Mr. Slater has decidedly proved, signifies to have the members of the Church enrolled.

It is not without astonishment that I hear you say, "the friends of prelacy consider the Presbyters mentioned in these Epistles, as an order of clergy, without the smallest evidence." What evidence have you that the Bishops were clergymen? Whatever it be, we have the same, that the Presbyters were. And where are they said to be present with the Bishop and his

congregation? This word it was convenient for you to add. Every one of the cities mentioned are said to have had one Bishop, several Presbyters and Deacons. And is it probable, nay is it possible, that a single minister should have performed all the duties that you have assigned *him* in these cities, large and populous as they were; and numerous as the Christians are then said to have been? Nay, even to Rome you allow only one minister, with his lay-Elders and Deacons. These things, Sir, are not credible. But you say, some of these Presbyters were, *probably* (page 147) ordained to the work of the ministry, and others empowered to rule only? Where is your proof of this? or what is the ground of your probability? There is, in no instance, the slightest note of distinction among the Presbyters. And thus one of your main positions stands upon a *probability*, notwithstanding the confidence with which you assure your brethren, that these Epistles are descriptive of Presbyterian government. Your favourite Bishop Stillingfleet says, "he that will remove the controversy from the Scriptures to the primitive Church (as we have no reason to think, that if such were appointed, they should be so soon laid aside) will find it the greatest difficulty to trace the footsteps of a *lay-Elder*, through the records of antiquity, for the three first centuries especially." I think now we may safely add the venerable Ignatius, to the list of Fathers, who knew nothing of Presbyterianism.

As the only thing you have deduced from *Papias*, Bishop of Hierapolis, is, that he styled the Apostles Presbyters; I shall just remark that the Apostles themselves did the same. But does this prove, that the Apostles were not superior to those Elders, who were not Apostles? Our Bishops are all Presbyters; but I am persuaded, that you would not contend, that they are not among us superior to Presbyters, who are not Bishops.

The venerable *Irenæus*, the disciple of Polycarp, is the next that is arranged in hostile array to destroy Episcopacy.

"*Book against Heresies, lib.* iii. *cap.* 2. 'When we challenge them (the heretics) to that Apostolical tradition which is preserved in the churches *through the succession of the Presbyters*, they oppose the tradition, pretending that they are wiser, not only than the *Presbyters*, but also than the *Apostles*."

"*Lib.* iii. *cap.* 3. 'The Apostolic tradition is present in

every Church. We can enumerate those who were constituted *Bishops* by the Apostles in the Churches, and *their successors even to us*, who taught no such thing. By showing the tradition and declared faith of the greatest and most ancient Church of *Rome*, which she received from the Apostles, and which is come to us *through the succession of the Bishops*, we confound all who conclude otherwise than they ought."

"*Lib.* iv. *cap.* 43. 'Obey those *Presbyters* in the Church who have *the succession as we have shown from the Apostles; who with the succession of the Episcopate*, received the gift of truth, according to the good pleasure of the Father."

"*Lib.* iv. *cap.* 53. 'True knowledge is the doctrine of the Apostles, *according to the succession of Bishops*, to whom they delivered the Church in every place, which doctrine hath reached us preserved in its most full delivery."

"*Lib.* iv. *cap.* 44. 'We ought, therefore, to adhere to *those Presbyters who keep the Apostle's doctrine*, and together with *the Presbyterial succession*, do show forth sound speech. Such *Presbyters* the Church nourishes; and of such the Prophet says—I will give them *Princes* in peace, and *Bishops* in righteousness."

"*Lib.* v. *cap.* 20. 'These are far later than *the Bishops to whom the Apostles delivered the Churches;* and this we have carefully made manifest in the third book."

"*Lib.* iii. *cap.* 3. 'The Apostles, founding and instructing that Church, (the Church of Rome) delivered to *Linus* the *Episcopate; Anacletus succeeded* him; after him *Clemens* obtained the *Episcopate* from the Apostles. To *Clement* succeeded *Evaristus;* to him *Alexander;* then *Sixtus;* and after him *Telesphorus;* then *Hugynus;* after him *Pius;* then *Anicetus;* and when *Soter* had succeeded *Anicetus*, then *Eleutherius* had the Episcopate in the twelfth place. By *this succession*, that tradition in the Church, and publication of the truth, which is from the Apostles, is come to us."

"*Epistle to Victor*, then Bishop of *Rome*. 'Those *Presbyters* before *Soter*, who *governed* the Church which *thou, Victor, now governest*, (the Church of Rome) I mean *Anicetus, Pius, Hugynus, Telesphorus*, and *Sixtus*, they did not observe it; (he is speaking of the day of keeping *Easter*) and those *Presbyters who preceded you*, though they did not observe it them-

selves, yet sent the Eucharist to those of other Churches who did observe it. And when blessed *Polycarp*, in the days of *Anicetus*, came to *Rome*, he did not much persuade *Anicetus* to observe it, as he *(Anicetus)* declared that the custom of *the Presbyters who were his predecessors* should be retained."

"*Epistle to Florinus.* 'This doctrine, to speak most cautiously and gently, is not sound. This doctrine disagreeth with the Church, and bringeth such as listen to it into extreme impiety.' (And having mentioned *Polycarp*, and said some things of him, he proceeds) 'I am able to testify before God, that if that holy and Apostolical *Presbyter* had heard any such thing, he would at once have exclaimed, as his manner was, 'Good God!' into what times hast thou reserved me!"

It is readily admitted, that this Father uses the titles Bishop and Presbyter indiscriminately. But the question is, What order is designated? Now, there are some circumstances that incontestably prove, he meant the order generally termed Bishops. First, he calls Polycarp a Presbyter. But the other Fathers call him Bishop of Smyrna, and from his own words we know that he had several Presbyters. Secondly, he also calls Clemens Romanus a Presbyter, and mentions the succession at Rome as passing through individuals. You admit that there was only one Bishop in each of these cities. This brings us back then exactly to the former ground; that if *parity* existed, the Presbyters of these Churches must have been laymen. But we have already seen them clearly distinguished as belonging to the ministry.

As to Irenæus's journey to Rome, you are mistaken in a material fact. He was then a Presbyter, and Pothinus was Bishop of Lyons. It was not till after his return from Rome that he was made Bishop, upon the death of Pothinus.* It was strictly correct then for the Presbyters of Lyons to style him *Brother* and *Colleague*. But if Eleutherius, Bishop of Rome, was a mere Presbyter of the same order with the Presbyters of Lyons, where was the propriety of calling him Father? This is a light circumstance it must be owned. But, if you throw light things into your scale, you must not complain if we do the same.

As the only thing you have derived from *Justin Martyr*, is

* *Du Pin.* Life of Irenæus.

a supposition that he describes the Christians as all meeting in cities and countries, under one Bishop for each city, however large, I shall omit your quotation from that Father. This point is so improbable, insisted upon by so few authors of reputation, and capable of such positive confutation, that I need not dwell upon it.

Clemens Alexandrinus you have justly stated to have been a man of great learning, and a Presbyter of Alexandria. Nor do I think that Episcopalians could have wished for stronger attestations in favour of their doctrine, unless he had gone into a particular account of the Christian ministry. More clear and more pointed allusions cannot be met with.

"*Pædagog. lib.* i. '*We* who have *rule over the Churches*, are Shepherds or Pastors, after the image of the Good Shepherd.' *Ibid. lib.* iii. 'In proof of the impropriety of women wearing foreign hair, among other arguments, he uses this, 'On whom, or what will the *Presbyter* impose his hand? To whom or what will he give his blessing? Not to the woman who is adorned, but to strange locks of hair, and through them to anothers head.' *Ibid.* 'Many other commands, appertaining to select persons, are written in the sacred books; some to *Presbyters*, some to *Bishops*, some to *Deacons*, and some to widows."

"*Stromat. lib.* i. 'Just so in the Church, the *Presbyters* are intrusted with the *dignified* ministry; the *Deacons* with the *subordinate*.' *Ibid. lib.* iii. Having cited the Apostolic directions concerning marriage, in 1 *Tim.* v. 14, &c. he adds, 'But he must be the husband of one wife only, whether he be a *Presbyter*, or *Deacon*, or layman, if he would use matrimony without reprehension.' Again—'What can they say to these things who inveigh against marriage? Since the Apostle enjoins, that the Bishop to be set over the Church be one who rules his own house well.' *Ibid. lib.* vi. 'This man is in reality a *Presbyter*, and a true *Deacon* of the purpose of God—not ordained of men, nor because a Presbyter, therefore esteemed a righteous man; but because a righteous man, therefore now reckoned in the Presbytery; and though here upon earth he hath not been honoured with the chief seat, yet he shall sit down among the four and twenty thrones, judging the people, as *John* says in the Revelation.' Again, *Ibid.* 'Now in the Church here, the progressions of *Bishops*, *Presbyters*, *Deacons*,

I deem to be imitations of the evangelical glory, and of that dispensation which the Scriptures tell us they look for, who, following the steps of the Apostles, have lived according to the Gospel in the perfection of righteousness. These men, the Apostle writes, being taken up into the clouds, shall first minister as *Deacons*, then be admitted to a rank in the *Presbytery*, according to the progression in glory: for glory differeth from glory, until they grow up to a perfect man.' Again—' Of that service of God about which men are conversant, one is that which *makes them better;* the other *ministerial.* In like manner in the Church, the *Presbyters* retain the form of that kind which makes men better; and the *Deacons* that which is ministerial. In both these ministries, the angels serve God in the dispensation of earthly things.' Again, in his book, *Quis dives salvandus sit*, he has the following singular passage: ' Hear a fable, and yet not a fable, but a true story reported of *John* the Apostle, delivered to us, and kept in memory. After the death of the tyrant, when he (John) had returned to *Ephesus*, out of the isle of *Patmos*, being desired, he went to the neighbouring nations, where he appointed *Bishops*, where he set in order whole cities, and where he chose by lot unto the ecclesiastical function, of those who had been pointed out by the Spirit as by name. When he was come to a certain city, not far distant, the name of which some mention, and among other things had refreshed the brethren; beholding a young man of a portly body, a gracious countenance, and fervent mind, he looked upon the *Bishop*, who was set over all, and said, I commit this young man to thy custody, in presence of the Church, and Christ bearing me witness. When he had received the charge, and promised the performance of all things relative to it, *John* again urged, and made protestation of the same thing; and afterwards departed to *Ephesus*. And the *Presbyter*, taking the young man, brought him to his own house, nourished, comforted, and cherished him; and at length baptized him."

You seem to think, Sir, that there can be no government unless it be supreme. Has a colonel no command in an army because he is not a general, or commander in chief? Every Presbyter among us *rules over* his Church, and is its shepherd or its pastor. And in all this, if he be faithful, he *is* "*after the image of the Good Shepherd.*" When it is said, that Presbyters

are entrusted with the *dignified ministry*, and Deacons with the *subordinate*, the only legitimate inference is, that Deacons have an inferior ministry to that of Presbyters. To authorize the conclusion, that there was no higher ministry than that of Presbyters, something more must be known, for here there is nothing said to that effect. And while the same Father mentions that Presbyters here on earth have not been honoured with the *chief seat*, this positive declaration destroys all presumption that could have arisen from mere silence. The Apostolic direction respecting marriage, from the epistle to Timothy, he mentions as he found it in scripture. It was evidently applied to an order inferior to Timothy, which at that time was sometimes called Bishops and sometimes Presbyters. The holy Father seems to have cautiously guarded against your conclusion respecting the orders of Angels. "Now, says he, in the Church here, the *progressions* of Bishops, Presbyters, and Deacons, I deem to be imitations of the evangelical glory, and of that dispensation, which the scriptures tell us to look for. These men, the Apostle writes, being taken up into the clouds, shall first minister as *Deacons*, then be admitted to the rank of the Presbytery, according to the progression in glory: for glory differeth from glory, till they grow up to *a perfect man*." Here I think it so plain that the state of Presbyters is not the highest, that I wonder and am astonished that it should be denied. The *perfect man* is surely the highest state. This construction of Clemens is rendered certain by a subsequent passage that you have not quoted. "Solomon says, a select grace of faith shall be given to him, and a more delightsome lot in the temple of the Lord. This *comparative* shows there are inferior ones in God's temple, which is the universal Church; and it gives us to understand there is a superlative one too, where the Lord is. These three elect mansions are signified by the numbers in the gospel, of thirty, sixty, and an hundred fold. And the *perfect* inheritance is theirs, who attain to the *perfect* man, according to the image of the Lord." As to Clemens' calling the Bishop to whom St. John committed the young man a *Presbyter*, it is by no means clear to me that he referred to his office, but his age. This, and indeed the case as to putting on the hand, can be considered of no weight against positive proof and explicit declarations. These we possess in our favour.

Bishops, Priests and Deacons are scarcely mentioned. The Priest is said not to possess the chief seat in the Church here upon earth, and the Presbytery is only the second grade in the order of the beatified Church in heaven. If these are not plain and undeniable allusions to a ministry of three successive orders, they possess no sense or meaning.

On the other hand, there are decided proofs that Clemens Alexandrinus knew nothing of *parity*. In the first place, his Deacons are evidently clergymen. They have a subordinate *ministry* similar to the dignified ministry. They are explicitly distinguished from laymen—"*Deacons and laymen.*" The ministers are represented as progressively advancing from order to order, which is not the case in any sense among you. Your Deacons and ruling-Elders, I believe, seldom become ministers. And if it could be supposed, which I think exceeds the limits of fair supposition, that the Bishop alluded to, was the moderator or chairman of the Presbyters, it will unavoidably follow that Clemens wrote as a fool, using allusions that had no application, explanations that had no relation to the subject. Besides, in this case, as in most others, you are driven to the necessity of making some of your Presbyters *ruling*-Elders and some *preaching*, to which there is not a solitary allusion in all the Fathers.

Here I must not omit to remark, as I think it a strong presumption of the weakness of your cause, that you have taken most of your main positions from Lord King, who wrote when he was a young man, and evidently to answer a particular purpose.

The result of our examination of the Fathers seems to be, that they mention explicitly, Bishops, Priests, and Deacons, as constituting the ministry of the Church—they allude to, and explain these as subordinate to one another—and even particularize some of their duties—they uniformly speak of only one Bishop, in the largest cities, and that under this Bishop, there were several Priests and Deacons. This then completes our *testimony*. For in scripture we find the great outlines of such a system; and in the writings of these holy men, we have sufficient evidence to satisfy us, that they received and preserved the Church under this system.

After reading, over and over, some of your solemn *appeals* to the candour of your brethren, I pause with astonishment!

particularly when I find you persisting in the declaration, "that Bishops were Pastors of single flocks; that in all cases in which any distinction is made between Bishops and Presbyters, it evidently points out, either the distinction between preaching and ruling-Presbyters; or that between those who were fixed Pastors of Churches, and those who, though in full orders, and of the same rank, had no pastoral charge." For in all the Fathers, I have found no mention of, or allusion to ruling-Elders, nor the slightest intimation of such a distinction between the fixed Pastors of congregations and those who had no charge, as that the former were called Bishops, and the latter Presbyters. But I suppress my astonishment, well remembering that to possess charity is equally as much a duty as to embrace truth.

But you intimate, that if we have found Episcopacy in the writings of the Fathers, we have discovered nothing to authorize a belief that it was essential to the existence of the Church. We never appealed to the Fathers on this point. We say, a ministry is essential to the existence of the Church. And whatever was done by divine authority, as to the ministry or any thing else, we cannot allow ourselves the liberty of departing from. Still some of the Fathers are pretty decided on this head. Ignatius, after enumerating Bishops, Priests, and Deacons, says, "without these, there is no Church." *Epistle to the Trallians*, iii. Again: "He that is within the altar is pure, but he that is without, that is, that does any thing without the Bishop, and Presbyters and Deacons, is not pure in his conscience." *Ibidem.*

I shall close this letter, with observing, that doubtful of the strength of your testimony, you seem anxious to prepare your brethren against a failure of its producing conviction: and this, too, in a way that I should think not very suitable to the nature of the subject. "Even supposing," you say, "you have found such declarations in some or all of the early Fathers; what then? *Historic fact is not divine institution.*" True, Sir, Historic fact is not the battle of Cannæ, but it is by reading the History of Rome, that we find such a battle was fought. In like manner, it is by reading the History of the Church of Christ, inspired and uninspired, that we discover what her divine institutions are.

(To be continued.)

ISAAC ASHFORD.

From the Parish Register, a Poem, by the Rev. GEORGE CRABBE, *LL. B.*

NEXT to these Ladies, but in nought allied,
A noble peasant, ISAAC ASHFORD, died.
Noble he was, contemning all things mean,
His truth unquestion'd, and his soul serene:
Of no man's presence, ISAAC felt afraid;
At no man's question, ISAAC look'd dismay'd:
Shame knew him not, he dreaded no disgrace;
Truth, simple truth was written in his face:
Yet while the serious thought his soul approv'd,
Cheerful he seem'd, and gentleness he lov'd:
To bliss domestic he his heart resign'd,
And with the firmest, had the fondest mind:
Were others joyful, he look'd smiling on,
And gave allowance where he needed none;
Good he refus'd, with future ill to buy,
Nor knew the joy, that caus'd reflection's sigh;
A friend to virtue, his unclouded breast
No envy stung, no jealousy distress'd,
(Bane of the poor! that wounds their weaker mind,
Who miss one comfort, that their neighbours find:)
Yet far was he from stoic-pride remov'd;
He felt, with many, and he warmly lov'd:
I mark'd his action, when his infant died,
And an old neighbour for offence was tried;
The still tears, stealing down that furrow'd cheek,
Spoke pity, plainer than the tongue can speak.
If pride were his, 'twas not their vulgar pride,
Who, in their base contempt, the great deride;
Nor pride in learning, though my clerk agreed,
If fate should call him, ASHFORD might succeed;
Nor pride in rustic skill, although he knew,
More skilful none, and skill'd like him, but few:—
But if that spirit, in his soul had place,
It was the jealous pride that shuns disgrace:

A pride in honest fame, by virtue gain'd,
In sturdy boys to virtuous labours train'd;
Pride, in the power that guards his country's coast,
And all that Englishmen enjoy and boast;
Pride, in a life that slander's tongue defy'd,
In fact, a noble passion, misnam'd *Pride*.

He had no party's rage, no sect'ry's whim;
Christian and countrymen was *all* with him:
True, to his Church he came; no Sunday-shower
Kept him at home in that important hour;
Nor his firm feet, could one persuading sect,
By the new light, to the new way direct;—
"Mine now are faith and hope," he said; "Adieu!
"I fear to lose them, in a way so new."

In times severe, when many a sturdy swain
Felt it his pride, his comfort, to complain;
Isaac their wants would soothe, his own would hide,
And feel in *that*, his comfort and his pride.

At length, he found, when seventy years were run,
His strength departed and his labour done;
His honest fame he yet retain'd; no more;
His wife was buried, and his children poor;
'Twas then, a spark of—say not discontent—
Struck on his mind, and thus he gave it vent:—

"Kind are your laws, ('tis not to be denied,)
That in yon house, for ruin'd age, provide,
And just, as kind; when young, we give you all,
And then for comforts in our weakness call.—
Why then this proud reluctance to be fed,
To join your poor, and eat the parish-bread?
But yet I linger, loath with him to live,
Who, while he feeds me, is as loath to give;
He who, by contract, all your paupers took,
And guages stomachs, with an anxious look;
On some old master, I could well depend;
See him with joy, and thank him as a friend;
But ill on him, who doles the day's supply,
And counts our chances, who at night may die:
Yet help me, heaven! to mourn my lot, is vain;
Mine it is not to choose, but to sustain."

Such were his thoughts, and so resign'd he grew;
Daily he plac'd the workhouse in his view;—
But came not there, for sudden was his fate,
He dropp'd expiring at his cottage-gate.
I feel his absence in the hours of prayer,
And view his seat, and sigh for ISAAC there;
I see no more, those white locks thinly spread
Round the bald polish of that honour'd head;
No more that awful glance, on playful wight
Compell'd to kneel and tremble at the sight;
To fold his fingers all in dread the while,
Till Mister ASHFORD soften'd to a smile;
No more that meek, that suppliant look in prayer,
Nor that pure faith, that gave it force—are there:—
But he is blest, and I lament no more,
A wise good man contented to be poor.

RELIGIOUS MEDITATIONS.

(Continued from vol. v. p. 414.)

No. XV.

TRUST IN CHRIST.

St. Matt. xiv. 22.—*And straightway* JESUS *constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night,* JESUS *went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying,* '*It is a spirit;*' *and they cried out for fear. But straightway* JESUS *spake unto them, saying,* '*Be of good cheer; it is I; be not afraid.*' *And Peter answered him and said,* '*Lord, if it be thou, bid me come unto thee on the water.*' *And he said,* '*Come.*' *And when Peter was come down*

out of the ship, he walked on the water, to go to JESUS. *But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying,* '*Lord! save me.*' *And immediately* JESUS *stretched forth his hand, and caught him, and said unto him,* '*O thou of little faith, wherefore didst thou doubt?*' *And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying,* '*Of a truth thou art the* SON OF GOD.

MEDITATION.

LET me come unto CHRIST, nothing doubting; for he is abundantly able to save me. Though *storms* may rise about me, and I am left in *darkness*, and tossed with *tempests*, he is ever near to me, and ready to demonstrate his mercy and power.—In how many circumstances of life does the Christian appear to his own imagination, like *Peter*, beginning to sink in the waves! In the time of my distress, like him, may I cry to JESUS for help; and, while I am lifting up the hands of *faith* and *prayer*, I may humbly hope that CHRIST will stretch forth his omnipotent arm for my rescue. Let every experience of this kind, and all the seasonable aid he is from time to time imparting to me, establish my dependence on him, and enforce my obedience to him, who is of a truth the SON OF GOD. May *divine grace* deliver me from that hardness of heart, that stupidity and insensibility of mind, which sometimes will remain unconvinced in the midst of evidence; and can continue hardened and insensible under the most moving illustration of the power and readiness of CHRIST to help his frail and imperfect creatures.

No. XVI.

THE MIRACLE OF THE LOAVES AND FISHES.

St. John vi. 5.—*When* JESUS *then lifted up his eyes, and saw a great company come unto him, he saith unto Philip,* '*Whence shall we buy bread, that these may eat?*' *And this he said to prove him: for he himself knew what he would do. Philip answered him,* '*Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.*'

One of his disciples, Andrew, Simon Peter's brother, saith unto him, 'There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?' And JESUS *said, 'Make the men sit down.' Now there was much grass in the place. So the men sat down, in number about* five thousand. *And* JESUS *took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples,* 'Gather up the fragments that remain, that nothing be lost.' *Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that* JESUS *did, said, 'This is of a truth that* PROPHET *that should come into the world.'*

MEDITATION.

BLESSED JESUS! who art the *Bread of Life*, which cometh down from heaven, whereof if a man eateth he shall not die, but live for ever,* give me, I beseech thee, evermore to eat of that bread; that I may not perish, but have everlasting life! —How wonderful was the power of CHRIST in so multiplying this small portion of food, as to make that more than sufficient for *many thousands*, which, in its natural state, would scarcely have supplied the wants of a few individuals! and how striking a lesson is here given against *wastefulness!* THE SON OF GOD had just fed five thousand persons with five barley loaves and two small fishes; and he could, by his divine power, have made those two fishes and those five loaves sufficient for the food of all mankind. Yet at this moment of *miraculous plenty*, he warns his disciples against THE SIN OF WASTE; and enjoins them to 'gather up the fragments that remain, that nothing be lost.'—In *want* may I cheerfully trust Providence! In *plenty* may I not wantonly abuse it, but be careful that nothing be wasted! so that I may have from my industry, not only what is sufficient for myself and my family, but something also to assist and relieve my necessitous neighbour.

* St. John vi. 51.

No. XVII.

THE GOOD SEED.

St. Luke viii. 11.—*Now the parable is this: The* seed *is the* WORD OF GOD. *Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth; and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.*

MEDITATION.

MAY I be duly thankful for my privilege of hearing the word of GOD, and so receive *the good seed*, which is the gift of GOD, that I may bring forth fruit unto eternal life. In this *Christian* and *Protestant* country, I have the means of religious instruction and religious worship afforded me: I am free from persecution, and subject to no temptation, that is above my power to escape. Let me then pray to GOD to give me FAITH, that I may hear *his holy word* with attention and simplicity of mind: that I may understand what is delivered to me, and may receive it without prejudice or opposition; and that I may retain it in a willing and good heart; bringing forth in abundance, and with patience and perseverance, the fruit of good works, and of an honest and pious life.—So shall my FAITH produce HOPE; and if I believe and hope, so shall I find JOY IN GOD; and if joy, then LOVE OF GOD. And if I love GOD, I know that I shall *love my brother* also.—The love of GOD will breed PIETY, and the desire to please him; it will generate sorrow for offending him, fear to offend.—The love of my brother will produce *fidelity*, *integrity*, *kindness of heart*, and *Christian benevolence*. So shall the word of GOD, the SEED graciously sown in my heart, bring forth GOOD FRUIT to my present comfort, and to my future and eternal glory.

No. XVIII.

THE BREAD OF LIFE.

John vi. 43.—JESUS *therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the* FATHER, *which hath sent me, draw him; and I will raise him up at the last day. It is written in the prophets, "and they shall be all taught of* GOD:" *every man therefore that hath heard, and hath learned of the* FATHER, *cometh unto me. Not that any man hath seen the* FATHER, *save* HE *which is of* GOD; *he hath seen the* FATHER. *Verily, verily, I say unto you,* He that believeth on me hath everlasting life. *I am that* BREAD OF LIFE. *Your fathers did eat manna in the wilderness, and are dead. This is the* BREAD *which cometh down from heaven, that a man may eat thereof, and not die. —I am the* LIVING BREAD *which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*

MEDITATION.

OUR blessed LORD doth here give us *line upon line* and *precept upon precept*, to illustrate and enforce this truth,—that he is the BREAD OF LIFE, and that we must by FAITH look to that ATONEMENT which he hath made for the sins of the world. Let me, as I desire any part in his saving blessings, most thankfully receive his flesh as meat indeed, and his blood as drink indeed; so as that, having intercourse with CHRIST, I may derive *spiritual life* from him!—For this purpose did our LORD afterwards institute the *sacrament of his holy supper*, in memory not only of *his sufferings*, but of *our sins*. Let me ever thankfully acknowledge that the life of my soul depends *on the merit of his atonement*, and on the communications of his GRACE. Thus shall I be nourished to eternal life; and, though this part of my nature, my *earthly body*, moulder into dust, yet my ETERNAL SOUL shall live and triumph; and I shall be raised up by CHRIST in the great day, to enter into the joy of our LORD.

No. XIX.

THE GOOD SHEPHERD.

John x. 11.—I AM THE GOOD SHEPHERD. *The good shepherd giveth his life for the sheep; but he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the* GOOD SHEPHERD, *and know my sheep, and am known of mine. As the* FATHER *knoweth me, even so know I the* FATHER: *and I lay down my life for the sheep. And other sheep I have, which are not of this fold. Them also I must bring, and they shall hear my voice; and there shall be* ONE FOLD, *and* ONE SHEPHERD. *Therefore doth my* FATHER *love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my* FATHER.

MEDITATION.

MAY I habituate myself to look up to CHRIST, as THE SHEPHERD OF OUR IMMORTAL SOULS; and may I humbly commit myself to him, that I may be safe and happy. I know his kind and affectionate regard for his *flock*, since he hath given his life as a ransom for them. He hath power to lay down his life, and he hath power to take it up again. And he hath not laid it down in vain. He died for our sins, and rose again for our justification, that he might make us the children of light, and the heirs of eternal life.—CHRIST hath said to the Jews, 'Other sheep I have, which are not of this fold. Them also must I bring, that they may hear my voice: and there shall be one fold and one shepherd.'—He hath since commanded his gospel to be preached to us, and to other heathen nations, then lying in darkness and in the shadow of death. He hath now brought us all into the *fold* of him, THE SHEPHERD AND BISHOP OF OUR SOULS. May he grant that the boundaries of that fold may be more and more extended, and that the number of the elect may be accomplished: so that all

his flock may at length appear together, united in kindness, in charity, and in Christian love; and may be conducted to those regions of immortal life, which he hath promised to those who faithfully obey his voice, and serve him with an honest and true heart. May HE in mercy take from us, all ignorance, hardness of heart, and contempt of his word; and so fetch us home to his flock, that we may be saved among the remnant of the Israelites, and be made one fold, under one Shepherd, JESUS CHRIST OUR LORD.

(To be continued.)

Thoughts on various Subjects, and from various Authors. By Bishop Horne.

[Continued from vol. v. p. 453.]

CONSCIENCE.

1. A MAN reproached with a crime of which he knows himself to be innocent, should feel no more uneasiness than if he was said to be ill when he felt himself in perfect health.

2. When Cleomenes was on the point of taking a bribe from Aristagoras, his virtue was preserved by his daughter, a child of *nine years old*, who exclaimed, "Fly, father, or this stranger will corrupt you."—Conscience would often perform this office for us, if we would attend to its admonitions.

3. The same power (conscience) should do for us, respecting our passions and appetites, what an attendant was ordered every day at dinner to do for Darius, after the burning of Sardis, respecting his enemies—cry out, *Remember the Athenians.*

CONTENTMENT.

1. When Christ bade us limit our cares to the day that is passing over us, he consulted our natural quiet no less than our spiritual welfare; since the chief sources of most men's uneasiness are chagrin at what is past, and forebodings of what is to come. Whereas, "what is past ought to give us no uneasiness, except that of repentance for our faults; and what is

to come ought much less to affect us, because, with regard to us and our concerns, it is not, and perhaps never will be."

2. Plutarch, speaking of that inviolable friendship which subsisted between Pelopidas and Epaminondas, says, "The true and only cause of this excellent conduct was their virtue, which kept them, in all their actions, from aiming at *wealth* and *glory*, which fatal contentions are always attended with *envy*; but being both equally inflamed with a divine ardour to make their country prosperous and happy by their administration, they looked upon each other's success as their own."

3. In general, as he observes, among the Grecians, the personal enmity borne by great men of the same city to each other, exceeded that which they bore to the enemies of their country. —The same passions have operated in the same manner among Christians; of which we have a remarkable instance at the siege of Constantinople by Mahomet II. when such was the animosity subsisting between the Greeks and Latins, within the city, that one of the former declared, he had rather see a Turk's turban in Constantinople than a Cardinal's cap.

4. When old Dioclesian was called from his retreat, and invited to resume the purple, which he had laid down some years before, "Ah! (said he) if you could see those fruits and herbs at Salona, which I cultivate with my own hands, you would never talk to me of empire."

CONVERSATION AND COMPANY.

1. Dr. Arbuthnot, in his book upon Aliment, tells us, (p. 7.) that, "in general, whatever be the state of the *tongue*, the same is that of the inward coat of the *stomach*." For which reason physicians look at one to discover the foulness of the other. What propriety is there in that axiom of our Lord, "Out of the abundance of the *heart* the *mouth* speaketh!"

2. A man's *countenance* should be well watched by him who would know his mind; for, in spite of all endeavours, one will very often be the index of the other. See Collier on the Aspect: Essays, ii. p. 121.

3. A man's real sentiments often discover themselves by *words* spoken on a sudden, in drink, in anger, in pride, in grief.

4. The deepest designs are sometimes made manifest by *deeds*

of kindness done, without a visible cause, to a man or to his dependents, secretly to gain him or them from him.

5. Wise and reserved men are best expounded by knowing the *ends* they have in view, as such work uniformly on a preconcerted plan; but weak and simple persons by their *natures*, because they do many things absurdly, and without reason; as one, who had been a Pope's nuncio in a certain kingdom, when, upon his return, his opinion was asked with regard to a successor, gave his advice, "That in any case his Holiness should *not* send one too wise; because," said he, "no wise man would ever imagine what they in that country were like to do."

6. You will best learn a man's weaknesses and faults from his enemies, his virtues and abilities from his friends, his hours and customs from his servants, his sentiments and opinions from his confidents.

7. It is expedient to have an acquaintance with those who have looked into the world, who know men, understand business, and can give good intelligence and good advice when they are wanted.

8. Knowledge is to he obtained from some men by being free and talkative, which provokes them to be so too; from others by reservedness and taciturnity, which induce them to trust and deposit their secrets with us.

9. In all conferences and negociations a watchful and present wit is necessary, to promote the main matter, and yet observe incidental circumstances; as Epictetus gives it in precept, that every philosopher should say to himself, "I will do this also, and yet go on in my course."

10. Of other men's affairs it may be sometimes useful to know much, but it is always necessary to say little.—The emptiest of all characters is a busy-body.

11. It is difficult to account for the choice which some men make of their companions. Lycas, the Peripatetic, had a goose that lived with him, walked with him, attended him upon all occasions, and, when it died, was buried as a brother, with burial *philosophic*. See Ælian. de Animal. lib. vii. c. 36.

12. Great abilities and fine accomplishments are often concealed under the most unpromising appearance; as travellers have observed, that the mountains which contain within them mines of gold, silver, and precious stones, are generally barren.

13. Among the Athenians, the greatest festal pleasure consisted in a flow of learned, sprightly and polite conversation, as agreeable, in a word, as useful and interesting. The Banquet of Plato and that of Xenophon give us a model of the ordinary table-talk of the Athenians; and it was thus that they prevented the two extremes of licentious mirth and irksome weariness, which preside but too often at most long meals. Goguet, xi. 225.

14. Compliments uttered *pro forma*, by those that hate one, bring to mind the ceremonies used in Spain, where a captain never corrects his soldier without first asking his leave, and the Inquisition never burns a Jew without making an apology to him.

15. A man should be very well established in faith and virtue, who attempts to reclaim a witty and agreeable profligate; otherwise he may become a convert instead of making one. Chapelle, a person of this character, was met one day in the street by his friend Boileau, who took the opportunity of mentioning to him his habit of drinking, and the consequences of it. Unfortunately they were just by a tavern. Chapelle only desired they might step in there, and promised he would listen patiently and attentively. Boileau consented; and the event was, that, about one in the morning, they were carried home, dead drunk, and in separate coaches.

16. "I am no niggard according to my ability to impart what I know; but it is where I find some appetite: otherwise my most familiar friends, some of them, are as ignorant of my notions as any stranger; for, if they discover no stomach, I use not to examine them, no not to offer them; and it would be in vain.—Pauci enim inviti discunt. Few learn against their will."—Mede, 811.—So again, 815—"I am not unwilling to communicate to you most of my tow, [material—from *tow* or *hemp*, for ropes] because I perceive you make some account of them; for in the university where I live, I know not a second man that understands any thing concerning such mysteries, or desires to be made acquainted with them."

17. I have somewhere met with an observation, that conversation, in the first part of the morning, is like a *dram;* it heats, and hurries, and muddles, and incapacitates for business, which should therefore be entered upon, previously to visiting and

chit-chat, with a mind calm, and cool, and undisturbed.—I believe this is true.

18. Never *speak* but when you have something to *say*—"Wherefore shouldest thou run, seeing thou hast no tidings?"—See Bishop Butler's excellent Sermon on the *Tongue*.

COUNCIL.

Wise men, when they meet together in numbers, sometimes make foolish determinations. Montesquieu, in his Persian Letters, speaking of the quarrel of Ramus, which obliged the legislature of France to interpose, says—"It looks as if the heads of the greatest men *idiotized*, when they meet together." Letter cix.—The truth, perhaps, is, that interest, bashfulness, indolence, or some other cause, occasions men, who could give the best opinions, to withhold them, and yield to those of others more forward and domineering.—See Jortin on the various Motives by which the several Members of an Ecclesiastical Council may happen to be actuated. Remarks on Eccl. Hist. ii. 185.

COURAGE OF DIFFERENT SORTS.

When Pelopidas was cited to be tried, that valour, which was haughty and intrepid in fight, forsook him before his judges. His air and discourse, timid and low, denoted a man who was afraid of death. Contrary behaviour of Epaminondas.

CRITICISM, LITERAL.

1. "I am almost tired of it," said Mr. Bryant to me, May 21, 1785. "It is often employed in removing little inequalities on the surface, when I want to have a *shaft* sunk, and the rich *ore* drawn forth from the mine within." He had been mentioning the new editions of Apollodorus, Virgil, &c. by the Germans, Heyne, &c.—May not the same observation be applied to *some* of the notes by Lowth, Blayney, and Newcome, on the SS. and to the *generality* of the various readings amassed by Kennicott?

2. Critics, by their severity, infest authors, as the African ants do the negroes; but, like them, answer one good purpose, by destroying all the carrion.

CUDWORTH.

His Collections for the remaining part of his Intellectual System, and Daniel's Weeks, in 3 vols. folio, after many adventures and mutilations, were lodged in the British Museum.—See an account of this matter in Crit. Review for May 1783, p. 391. Sold by Lord Masham, pillaged by Dodd as Locke's, and thrown into a garret by Davis. The fate of posthumous writings is treated by Johnson in one of his papers; whence he deduces an argument for a man's working up his materials, and publishing them himself; not *collecting* in infinitum, and then leaving those collections to be employed by the cook of his executor in singeing a goose.

DEATH.

1. There is something very affecting in the words spoken by the gallant Sir Philip Sidney to his brother, just before his death, occasioned by a wound received in battle—"Love my memory, cherish my friends; but, above all, govern your will and affections by the will and word of the Creator; in me beholding the end of this world, with all her vanities."

2. Saint Aldegonde, a Protestant in the Low Countries, when imprisoned under the Duke of Alva, tells us, that "for three months together he recommended himself to God every night, as if that would be his last; the Duke having twice ordered him to be put to death in prison."—Ought not every man to do this, as no man can be certain he shall awake on the morrow?—Gen. Dict.

3. In the journey of life, as in other journies, it is a pleasing reflection, that we have friends who are thinking of us at home, and who will receive us with joy when our journey is at an end.

4. The learned Grotius, at the approach of death, would gladly have exchanged all his learning and honour for the plain integrity of one Jean Urick, a devout poor man, who spent eight hours of his time in devotion, eight in labour, eight in sleep and other refreshments.—"*Proh! Vitam perdidi operose nihil agendo!*"—"Alas! I have wasted my time in being very busy and doing nothing!"—See Doddridge, Fam. Expos. sect. 14.

5. We often indulge a melancholy pleasure, in thinking

that we shall be remembered and regretted after our death. How little is to be built on such imaginations, we may learn from the example of Queen Elizabeth, who, when she had closed a long and glorious reign with her life, "was in four days' time as much forgotten as if she had never existed, by all the world, and even by her own servants."—See Carte's Hist. iii. 708.

6. When Gesner found his last hour approaching he gave orders to be carried into his *study*, that he might meet death in a place which had been most agreeable to him all his life.

7. When Mr. Paschal observed any of his friends to be afflicted at seeing the sickness and pain he underwent, he would say—"Do not be so concerned for me. Sickness is the natural state of a Christian, because by it we are what we ought always to be, in a state of suffering evils, mortified to the pleasures of sense, exempt from all those passions which work upon us as long as we live, free from ambition or avarice, and in a constant expectation of death. And is it not a great happiness to be by necessity in that state one ought to be in, and to have nothing else to do, but humbly and peaceably to submit to it?"—This is a noble, a just, a comfortable speculation.

9. When we rise fresh and vigorous in the morning, the world seems fresh too, and we think we shall never be tired of business or pleasure. But by that time the evening is come, we find ourselves heartily so; we quit all its enjoyments readily and gladly; we retire willingly into a little cell; we lie down in darkness, and resign ourselves to the arms of sleep, with perfect satisfaction and complacency.—Apply this to youth and old age, life and death.

10. They who have done much, pride themselves in a short epitaph; they who have done little, in a long one.

11. The different ranks and orders of mankind may be compared to so many streams and rivers of running water. All proceed from an original, small and obscure; some spread wider, travel over more countries, and make more noise in their passage than others; but all tend alike to an ocean, where distinction ceases, and where the largest and most celebrated rivers are equally lost and absorbed with the smallest and most unknown streams.

12. *On viewing the Deanry-House, by Dr. Smith, late Dean of Chester.*

Within this pile of mould'ring stones
The Dean hath laid his wearied bones;
In hope to end his days in quiet,
Exempt from nonsense, noise, and riot;
And pass, nor teas'd by fool nor knave,
From this still mansion to his grave.
Such there, like richer men's, his lot
To be in four days' time forgot.

See his Poetic Works and Life.

13. It is an evil disposition in some men to revile and publish the faults of those who are no longer alive to answer for themselves. It is the disposition of vultures, jackalls and hyænas, who prey upon carcasses, and root up the dead.

DEVOTION.

1. He who seldom thinks of heaven, is not likely to get thither; as the only way to hit the mark is to keep the eye fixed upon it.

2. The soldier, saith Xenophon, who first serves God, and then obeys his captain, may confidently hope to overcome his enemy.—The case is the same in spirituals.

3. The Vestal Virgins were wont to spend ten years in learning their religion, ten years in practising it, and ten years in teaching the young Vestals.

4. He who hath his thoughts about him, can enjoy no bodily pleasure while he thinks his soul is in danger of hell fire. But the reflection that all is right with respect to another world, doubles every joy we can taste in this.

5. Boerhaave, through life, consecrated the first hour after he rose in the morning to meditation and prayer; declaring, that from thence he derived vigour and aptitude for business, together with equanimity under provocations, and a perfect conquest over his irascible passions. "The sparks of calumny," he would say, "will be presently extinct of themselves, unless you blow them—and, therefore, in return, he chose rather to commend the good qualities of his calumniators (if they had any) than to dwell upon the bad."—Life, p. 53.

6. To our Saviour and his commands may be applied with propriety, what Hamlet, in Shakspeare, says of the injunctions of his father's ghost—

——Remember thee!—
Yea, from the table of my memory
I'll wipe away all trivial fond records,
All saws of books, all forms, all pressures past,
That youth and observation copied there;
And thy commandment all alone shall live
Within the book and volume of my brain,
Unmixt with baser matter.——

7. To one who knows much of religion, and practises little, may be applied what Milton says of Satan perched on the tree of life—

————Nor on the virtue thought
Of that life-giving plant, but only us'd
For prospect, what, well-us'd, had been the pledge
Of immortality; so little knows
Any, but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to their meanest use.
P. L. iv. 196.

8. Lord Astley, before he charged at the battle of Edgehill, made this short prayer—"O Lord, thou knowest how busy I must be this day. If I forget thee, do not thou forget me!" There were certainly, says Hume, much longer prayers said in the parliamentary army; but I doubt if there was so good an one. Vol. vii. p. 65.

9. The divine who spends all his time in study and contemplation on objects ever so sublime and glorious, while his people are left uninstructed, acts the same part the eagle would do, that should sit all day staring at the sun, while her young ones were starving in the nest.

(To be continued.)

For the Churchman's Magazine.

(From a Correspendent.)

A Comparison of the Controversy between the Calvinists and the Arminians with the Epistle of St. Paul to the Romans.

1. *Of Predestination.*

(Continued from vol. v. p. 428.)

NEXT, is the case of Pharaoh; concerning whom it is said by the Sovereign of the whole earth—(verse 17) " Even for this same purpose have I raised thee up, that I might show my power in thee; and that my name might be declared throughout all the earth." To make it of any use to the Calvinistic scheme, it should have been—" For this purpose I have brought thee into being." But no; Pharaoh may be supposed to have been found with a mind regardless of the power of God; before he was raised up, for the end stated. Neither is the expression " raised thee up" exactly expressive of the words in Genesis; which signify, agreeably to the translation in the margin, [Exod. ix. 16] " made thee to stand." Under this construction, which is supported by the translation of the Septuagint, the sentiment is to this effect—" I might have cut thee off with thy subjects, in my judgments already inflicted before thine eyes: but I have sustained thee and made thee stable in thy kingdom, for an heavier judgment still to come." For although the Apostle uses a word, alike pertinent indeed to his own purpose, yet varying in sense from the Hebrew; he cannot reasonably be supposed to have designed this, in order to give countenance to an hypothesis, not warranted by the original text. Now, that by the destruction of Pharaoh and his host in the Red Sea, the name of God was glorified in the Israelitish nation, is evident in sacred history. And that it was also glorified in the neighbouring nations, may easily be believed; although no record of it is to be found, in the work of the Father of profane history, Herodotus; who had but little transmitted to him, of transactions, so early as those of the period here referred to. But that the name of God had

been glorified in the earth, by the eternal damnation of this wicked prince, does not appear; and especially it cannot be imagined that there is the least allusion to it, in the beautiful strains of poetry; in which Miriam, with her attendant women, gave glory to God for the temporal destruction of their proud oppressor. But in truth, it is impossible to infer from any part of the narrative in Genesis, or from what is said by St. Paul in the epistle, that this man died impenitent; and thus suffered in another life, for the crimes which he had committed. Who knows, that, while the waters were returning to their place, in the gradual manner which the narrative implies, this wicked prince, hitherto untouched by calamities which did not affect his person; and beholding his unhappy end inevitable and near, did not lift up his once stubborn heart, now subdued and softened, in accepted penitence, to the Lord of life and death? Be this as improbable as it may, it must be confessed possible; which excludes all interpretation of St. Paul's reasonings, as if grounded on the acknowledged event of his damnation. And if so, there can be no consequence unfavourable to our system, in what is added—(verse 18) " Therefore hath he mercy, on whom he will have mercy, and whom he will he hardeneth:" this hardening being in agreement with other places of scripture; in which there is ascribed to God that which has its origin in the wickedness of men; and which he permits, with a view of overruling it to a subserviency of his designs. And that no more is here meant, we find confirmed by the circumstance, that in Genesis [viii. 32, and ix. 34] God's hardening of the heart of Pharaoh does not prevent its being also said, that he hardened his own heart.

Here the Apostle conceives of another contradiction, on the part of those who would be watching every step in his process; in order to find a flaw in it. For he supposes a person of this sort lifting up his voice; and asking, [verse 19] " Why doth he yet find fault; for who hath resisted his will?" Well may God find fault with the wickedness of men; even under the punishments inflicted on its account. But the question seems introduced, in peevish discontent at the doctrine, in which, as must have been perceived, the Apostle's argument would end—the rejection of the Jews, from the privilege of being a peculiar people. With evident propriety, therefore, the Apostle

turns on the opponent (verses 20, 21) with a counter expostulation, as to the replying against God, and the questioning of the prerogatives of his government; for the having made this people or the other people what they are; as if the clay should deny the right of the potter, "to make one lump to honour and another to dishonour." This similitude is taken from the 6th verse of the 18th chapter of Jeremiah; by which we ought of course to be governed, in the interpretation of it. Now it is there distinctly applied to "the speaking concerning one nation and kingdom, to pluck up, to destroy;" and "concerning another nation and kingdom, to build, and to plant." Will it be said, that Jeremiah had within his contemplation any thing beyond the present life? He surely had not: And if so, there cannot be any reason to imagine, that St. Paul strained the allusion to a subject, so different as his is supposed to have been, from that of the prophet. There was evidently no ground of analogy between the two subjects. A truth which was pertinent to the putting down of one kingdom and of setting up of another, was not equally evident, concerning the respective condition of individuals in another life. And yet it is stated by the Apostle, as a matter in itself evident and not demanding proof.

Now the Apostle advances to the application of his preceding reasoning in verses 22 and 23—"What if God [or more strictly but if God—meaning, that forbearance is no relinquishment of purpose] willing to show his wrath and to make his power known, endured with much long suffering, the vessels of wrath fitted for destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory." In vain shall we look for any reference of these words, to the argument which had gone before; unless, by "vessels of wrath fitted for destruction," we understand the unbelieving Jews collectively considered; who were to be no more a peculiar people; but to remain under divine displeasure, for an appointed time: and unless, by "the vessels of mercy prepared for glory," we understand, not only believing Jews and believing Gentiles, as defined by the Apostle himself; but such in their collective capacity; and as the subject respected a state of covenant with God. For in what is said of "the vessels of wrath," the "destruction" to which

they are fitted must be a completion of the metaphor; and mean no more, than the national judgments figuratively represented, by the breaking of the vessel spoken of by Jeremiah: And "the vessels of mercy prepared for glory," being put in opposition, must refer to the state of Being spoken of in the preceding clause. If there could be any doubt of this sense; it might be cleared up, by what the Apostle immediately proceeds to quote of two prophecies from Hosea and of two others from Isaiah; all of them applicable to the Gentiles as one people; and to the Jews as another people; and not to be applied, even under a plausible appearance, to any persons as individually interested; or as respecting their condition in another life. For after applying the metaphor of "vessels of mercy," by declaring them to be (verse 24)—"even us, whom he hath called, not of the Jews only, but also of the Gentiles;" he goes on to recite the prediction of this call by Hosea, where it is said (verses 25, 26)—"I will call them my people, which were not my people; and her beloved, which was not beloved." "And it shall come to pass, in the place where it was said unto them, ye are not my people, there shall they be called the children of the living God." So much, for "the vessels of mercy" as a people. And then, showing that "the vessels of wrath" were designated such, as a people also; the Apostle goes on to quote Isaiah predicting the rejection of the Jews (verses 27, 29)—"Though the number of the children of Israel be as the sand of the sea, a remnant (meaning this only) shall be saved;" and—"except the Lord of Sabaoth had left us a seed, we had been as Sodom and had been like unto Gomorrha." Finally, the Apostle, omitting nothing in this whole department of his Epistle, that might show the national complexion by which it was intended to be characterized, winds up his argument thus. He puts the question (verse 30)—"What shall we say then?" He answers, implying it is this which should be said, that "the Gentiles"—he still speaks collectively, the privilege affirmed not belonging to those Gentiles only who at the time believed; but to those also who should believe after their example—that "the Gentiles," contemplated in that their descriptive character, "had attained to the law of righteousness;" being in a state of acceptance with God, in which they had been miraculously owned by him as a people;

and this, through the medium of faith only; considered, not as divested of its fruits, but as opposed to the burthensome ceremonies of the law. This is one part of his conclusion. The other is, that "Israel," considered also as a people;—since otherwise, the affirmation concerning them was not strictly true, there being a considerable number of the nation to whom it did not apply—that (verse 31) "Israel, which followed after the law of righteousness, had not attained to the law of righteousness;" being kept back from it by their attachment to the abrogated ordinances of their law; the object of which had ceased; not as destroyed, but as fulfilled by the more extensive dispensation of the gospel.

After the chapter the last commented on, there are remaining two of the chapters, which were to come under observation, in this performance. In the first of them, the 10th, there appears nothing set up, as applicable to the doctrine of predestination; either in the sense sustained, or in that which has been objected to. But there are expressions, still illustrative of the Apostle's preceding argument, as here unfolded. It would seem impossible to read the 11th chapter without being astonished, that it does not cut short all dispute, on the subject; so far as concerns the question of the collective or the individual contemplation of the persons spoken of; as also, that of the period of their existence immediately referred to. So far, indeed, the chapter has its weight in these respects; as that the Calvinistic writers, in treating of it, ascribe to it the very properties, which have been here claimed, as belonging to the whole of the epistle. But on this ground; what an incorrect reasoner do they make of the Apostle of the Gentiles; representing him as directing his attention to a subject entirely new; when there is every appearance of its being continued to a branch of the old; and applying the terms of this, but in a change of senses, to the other. For in this 11th chapter, we have still a foreknowledge and an election. But as the latter evidently lights (ver. 28) on the rejected people; the disregard of the national construction would be utterly inconsistent with the purpose, to which the epistle is applied by Calvinism. There are also explicitly announced (ver. 15, 17) a "casting away" and a "breaking off;" yet connected (v. 23) with a "grafting in again." Now as these expressions in the eleventh

chapter have a retrospective view to "the vessels of wrath" spoken of in the ninth; nothing but the supposition of the entire change of subject and of style can prevent a direct hostility of the expressions, against the Calvinistic scheme. And there is a still greater difficulty in its way: For when the Apostle had compared real Christians from among the Gentiles, (ver. 17) to "branches of an olive tree, wild by nature," now "grafted contrary to nature into a good olive tree," and "partaking of its fatness;" it seems irreconcileable with the doctrine of perseverance, to imply that such persons may be cut off; and, on that account, to admonish them (verse 21)—"Take heed, lest, as God spared not the natural branches, he also spare not thee." But to add to the inconsistency, on the supposition of individual interpretation, there is the assurance, (verse 26) that, at last, "all Israel shall be saved;" no exception being made of those who were before called "the vessels of wrath, fitted for destruction." And the difficulty seems stretched to the utmost; when we find, as the finishing stroke of the whole argument, (verse 32) that "God hath concluded all in unbelief, that he may have mercy on all:" that is, according to the opinion here rejected, if the maintainers of it were consistent, on all mankind, none of them being predestinated in any other sense, than will thus extend universally. But they properly consider the "all" as comprehending both the descriptions of persons spoken of: an idea, which if adopted in the beginning of the epistle and permitted to have its just effect on the whole, would contribute much, as is here conceived, to the proper understanding of it.

If there were, at last, any thing wanting, to convince us of the incorrectness running through the whole interpretation here opposed; it might be supplied by the strains in which the Apostle, after the conclusion of his argument, gives vent to the feelings of his heart. His argument had begun early in the 1st chapter; and closes towards the ending of the 11th. Then looking back, as would seem, on the whole ground gone over; he breaks out in effusions, which could no otherwise have been prompted, than by a glow of admiration of the infinite excellences of the divine Being, which had been displayed; and closes with the ascribing of due praise and glory to his great name—(verse 33) "O the depth of the riches,

both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: To whom be glory for ever. Amen."

Had the epistle consisted of such a series of subjects, as Calvinism supposes; a writer disclosing them to the world under the influence of inspiration, might fitly bow in submission, under a sense of the fearful sovereignty, illustrating its glory in the damnation of millions of intelligent creatures; appointed to them before their being called into existence; and without any undeservings of their own; further than as these were the contemplated mean, by which the last awful issue should be brought about. But that, in such a writer, the theme should awaken feelings, like those which seem to have possessed the mind of the Apostle; is surely one of the most extraordinary associations that can be imagined. Accordingly we do not find, in the Calvinistic authors generally read, any thing expressive of the same sensibilities, on the same subjects. They, like other writers, when they discourse of the works of nature, or of the ways of providence, or of redemption, not seen in connection with those parts of their theory, which cast a shade over its beneficence; can indulge emotions which have their origin in wonder and delight. But it may be doubted, that there are any of them, in whom the like are produced by a survey of the peculiarities of their system: And it is rather to be supposed, that they deem it sufficient to acquiesce; and not set up their reason, in contrariety to what they suppose to have been revealed. Other Christians, indeed, may find the epistle to the Romans to abound with remarks, resulting from the survey of human guilt and the punishments entailed on it: While yet, they may conceive of the composition as giving us, in relation to those gloomy subjects, no information but what we might in substance have possessed, without the disclosures of the gospel. At the same time, they may think they find, not only in this blessed system generally, but in the book before us in particular, much that has a tendency to counteract the discouragement, by which the subjects alluded to might other-

wise have been attended. But for those persuaded that the doctrines of Calvinism are the doctrines of the gospel; however they may discard the thought of saying to the Supreme—"What dost thou?" still, for the indulging of emotions of delight, to be excited by meditation on the effects of his resistless sovereignty; it is more natural for them to wait until the time, when we shall no longer know but in part; and when there may perhaps be given to us sensibilities, differently accommodated to subjects, in which the mind cannot at present find delight; however it may bring itself to submission.*

It was intimated, in the beginning of this work, that the subject of it ended with the 11th chapter. There will be no impropriety, however, in casting our eyes forward to its connection with the chapter succeeding; which begins thus; "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Had the Apostle been laying down a scheme of general and eternal condemnation, from which a very few only had been rescued, by a predestinating decree; it being at the same time impossible to affirm, concerning the persons to whom the epistle is addressed,

* Although the writer of this has never met, in any author, transporting views of the subject Calvinistically understood, as in the instance in St. Paul, in which it is here supposed to be understood otherwise; yet there is some approach to such a rapturous view, related in the life of Dr. Jonathan Edwards. This acute and respectable author states, that he had been formerly full of objections to the doctrine of predestination, in his own sense of the word; but that at some particular time well remembered, he became satisfied of it; although he could give no account how, or by what means, he was thus convinced; not in the least imagining at the time, nor for a long time after, that there was any extraordinary influence of God's Spirit in it. He scarce ever afterwards, however, found so much as a rising in his mind, against God's sovereignty; in showing mercy to whom he will show mercy; and in hardening and eternally damning whom he will! Then, he goes on thus—"I have often since, not only had a conviction, but a delightful conviction. The doctrine of God's sovereignty has very often appeared an exceeding pleasant, bright and sweet doctrine to me:" these words evidently applying to the salvation and the damnation spoken of before!

We cannot wonder at learning from the writer of the life of this eminent metaphysician, that he considered those who were for trimming off the knots of Calvinism, as paving the way for Arminianism and even Deism. "For if these doctrines (continues the biographer) in the whole length and breadth of them were relinquished; he did not see, where a man could set his foot with certainty and safety; short of Deism, or even Atheism, or rather universal Scepticism!" Life prefixed to Treatise on Religious Affections.

that they were of the predestinated few, until death should make their calling and election sure; there would seem an evident unsuitableness of the inference, to the premises from which it was drawn. But if we suppose the argument to have been, all along, concerning the breaking down of a barrier to the covenant; and the laying of it open to all nations, without exacting from them a burthensome obligation, which had been contended for; it may then be seen, that the leading feature of the dispensation is beneficence; and that the Apostle might fitly apply the persuasive motive of the mercies of God, as an incitement to the sublime morality, which was to follow.

(To be continued.)

For the Churchman's Magazine.

REPENTANCE. A LENT EXHORTATION.

Matt. iv. 17.—*From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.*

WITH the preaching of repentance, that divine personage, who came to turn men from darkness to light, commenced his ministry on earth. "Repent: for the kingdom of heaven is at hand," was his solemn call to the children of men. This had been the address of his fore-runner, John the Baptist, who was sent to prepare the Jews for the spiritual dispensation of the Gospel. It is the language of every page of the Scriptures. It was repentance which Noah preached to the ungodly world, before the flood. It was repentance which Abraham, and all the patriarchs preached, by their godly example, to the corrupt and idolatrous nations among whom they dwelt. To repentance, Moses, Joshua, Samuel, and all the leaders of Israel, by the most fearful denunciations, and the most animating promises, called that perverse and ungrateful nation, so eminently the subjects of the mercy of God, and yet so often rebelling against him. As the messengers of repentance, the prophets came unto the Jews, declaring to them, that by repentance only they could escape the terrible judgments that hung over them,

and which bursting in fearful vengeance would sweep them into captivity, and at length disperse them over the world, "a hissing, a bye word, and a reproach among all nations."

Repentance is the sum of our Saviour's preaching, the grand object to which all his instructions and labours tended. "To give repentance to Israel and remission of sins, God exalted him to be a Prince and a Saviour." The cross on which he suffered, terrible by the display of the wrath of God against sin, in the unutterable agonies of the Lord of life, but supremely attractive in the beams of mercy, which surround the divine victim—the cross calls to us by the united energy of fear and love, to repent and to return unto the Lord. "Repent, and be baptized, every one of you in the name of Christ, for the remission of sins," was the language with which the Apostles awakened the consciences of sinners, and directed those who with fear and trembling inquired, "what shall we do to be saved?" In their epistles to the different churches, they urge the most affectionate and powerful persuasives to a godly sorrow for sin, and to an entire renunciation of it. To awaken the careless, to reclaim the lapsed, to excite believers to perfect penitence, they apply all the terrors and all the promises of the gospel.

In the excellent and evangelical service of our Church, the spirit of penitence is made an essential preparation for devotion. To arouse us to repentance she commences her service with some striking passages of Scripture. "Rend your hearts, and not your garments, and turn unto the Lord your God." "Repent ye, for the kingdom of heaven is at hand." These she follows with an urgent exhortation to this duty. Having thus engaged both our feelings and our judgment, she humbles us at the throne of grace, in a contrite confession of our unworthiness and guilt. "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us."

Not satisfied with this general exhortation to repentance, and impressed with the importance of assigning a stated time for this important duty, she devotes to it the season of Lent; during which her services set before us the numerous calls to repentance, and the prayers of her devout members are unceasingly directed to God, for the gift of his pardon and grace.

It is by repentance arising from the view of the evil of sin, as displayed in the infinite sacrifice of the Son of God, that "the conscience is purged from dead works, to serve the living God." (Heb. ix. 14.) The soul is cleansed from her impurity in the waters of repentance. By the severe stripes which the penitent inflicts on his sinful passions, in the denial and mortification of them, he weakens their power, and at last triumphantly subdues them. The sighs and prayers of the contrite spirit pierce to the throne of God, and bring down his forgiveness and reviving comforts. It is repentance which strips the soul of her unholy garments, and clothes her with that evangelical righteousness, by which she becomes acceptable to God.

Since then, the voice of patriarchs and prophets, of our Saviour and his Apostles, and of the Church in her holy services, calls us to repentance; since it is this only which restores the soul to purity and peace with God, let us seriously inquire, in what this duty consists, and what are the motives to it contained in the declaration of our Saviour, "the kingdom of heaven is at hand."

In what does repentance consist? It consists

In a proper sense and acknowledgment of the frailty and corruption of our nature, and in an unfeigned sorrow for our transgressions, through faith in the mercy of God in Christ. And,

In an holy renunciation of all sin, and in unvaried and zealous endeavour to obey all the commands of God, in reliance upon, and in earnest supplication for his promised and powerful grace.

Repentance consists in a proper sense and acknowledgment of the frailty and corruption of our nature, accompanied with an unfeigned sorrow for our transgressions, through faith in the mercy of God in Christ.

We come into the world, inheriting, from our degenerate first parents, a fallen and corrupted nature. The conviction of this truth is forced on us by the irresistible testimony of our hearts in the lamentable experience of their proneness to evil, and impotency to good. The history of man, stained with wickedness and crimes, proclaims that "he has far gone from original righteousness." What experience and observation thus teach, the sacred oracles expressly confirm. "What is man (say they) that he should be clean, and he that is born of a

woman that he should be righteous? God putteth no trust in his saints; yea, the heavens are not clean in his sight; how much more abominable and filthy is man who drinketh in iniquity like water?" (Job xv. 14, &c.) "How can man be justified with God? or how can he be clean that is born of a woman? Behold, even to the moon, and it shineth not: yea, the stars are not pure in his sight: How much less man, that is a worm; and the son of man, that is a worm?" (Job xxv. 4, &c.) Penetrated with a sense of his corruption and unworthiness, we hear the humble Job exclaiming, "I abhor myself, and repent in dust and ashes." (Job xlii. 6) "I was shapen in iniquity, (says the penitent psalmist) and in sin did my mother conceive me." And it was the lamentable experience of a law in his members, the innate corruption of his heart, warring against the law of his mind, and bringing him into captivity, that led the Apostle Paul to adore the mercy of God in Christ. "Thanks be to God who giveth me the victory (the victory over the sinful propensities of his nature) through our Lord Jesus Christ."

Thus express are the sacred writings in declaring the fall and corruption of human nature. But blessed, for ever blessed be our God. He hath not left us in this miserable state. Infinite in grace and mercy, he bringeth *good* out of *evil*. He designs to make our fallen nature and our sinful propensities the instruments of trial; by them to prove and to prepare us for the inheritance of eternal blessedness. To begin, carry on, and perfect the glorious plan of our salvation, he early promised, and in the fulness of time sent into the world his Son, to be our Redeemer, our Instructor, our Guide. In him, on our faith and repentance, we receive the forgiveness of our sins, and are made heirs of eternal life. By this stupendous work of mercy the wrath of man is made to praise God! The renovating voice of the Son of God restores the chaos of ignorance and wickedness, into which the world has sunk, to celestial holiness and glory.

An experimental knowledge of the corruption of our nature is the first step in sincere repentance. It is necessary to humble us at the throne of God. It is necessary to teach us our distance from him as fallen creatures. It is necessary to repress that pride and arrogance, the result of an idea of the

perfection of human nature, which blind the understanding to divine truth, and harden the heart to the gracious influences of the Spirit of God. When we feel that we are fallen creatures, we shall adore with holy reverence the unsearchable wisdom and goodness of God, in devising for our recovery a plan which at once gloriously illustrates his own perfections, and exalts us to higher blessings than those which we had forfeited.

But God, infinitely just and good, will not condemn us for the original corruption of our nature, until it has become sin in us by the choice and consent of our will made *free* through grace. It is the cherishing of our evil propensities, the yielding to the temptations of our disordered nature, that exposes us to his just displeasure. The scriptures uniformly represent God as judging and punishing sinners only for their actual, voluntary transgressions. He tenderly expostulates with them for their wilful, obstinate rebellion. His language to them is, "Thou hast destroyed thyself." (Hos. xiii. 9). "Turn ye, turn ye, for *why* will ye die?" (Ezek. xxxiii. 11). "O Jerusalem, thy way and thy doings have procured these things unto thee." (Jer. iv. 14 and 18). "O that there were such an heart in them that they would fear me." (Deut. v. 29). "My people would not hearken to my voice, and Israel would not obey me. So I gave them up to their own hearts' lusts, and they walked in their own counsels. Oh! that my people had hearkened unto me, that Israel had walked in my ways." (Ps. lxxxi. 11, 12, 13). "They have chosen their own ways, and their soul *delighteth* in their own abominations. I also will choose their delusions, and will bring their fears upon them; because when I called none did answer, when I spake they did not hear: But they did evil before mine eyes, and *chose* that in which I delighted not." (Isa. lxvi. 3, 4). Hear our Saviour declaring, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil." (John iii. 19, 20). The Apostle warns us, "We must all appear before the judgment seat of Christ, that every one may receive the *things done in the body*, according to that he hath done, whether it be good or bad." (2 Cor. v. 10, 11). We are, then, to be called into judgment only for "the deeds done in the body." Actual, voluntary transgressions constitute our guilt in the sight of God. These, therefore, we must deplore and confess with godly sor-

row. And who is there that can lay his hand upon his heart and say, in the presence of his Almighty Judge, I have faithfully resisted every sinful passion, I have obeyed God to the utmost of my ability, I have done all the good it has been in my power to do? The appeal would strike us with confusion and dismay. "There is no man that liveth and sinneth not." How many the instances in which we have gratified our passions against the strong convictions of reason, and the loud remonstrance of conscience! How many the instances in which we have transgressed against the clear knowledge of our duty, and the most powerful motives to discharge it! And this God, whose law we have thus violated, whose authority we have contemned, whose perfections we have slighted, whose goodness and mercy we have ungratefully abused; this God is our Creator and Redeemer, our Preserver and Benefactor, our Father and our everlasting Friend! The view of our guilt enforces the duty of deep and unfeigned repentance. The language of every man should be—"I have sinned, what shall I say unto thee, O thou preserver of men!" "I will declare mine iniquity, I will be sorry for my sin." "Have mercy upon me, O Lord, according to thy loving kindness; according unto the multitude of thy tender mercies do away mine offences. For I acknowledge my transgression, and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight." "O Lord, though mine iniquities testify against me, do thou forgive me for thy name's sake."

When we are thus humbled before God, when a sense of our guilt and ingratitude excites the lively sorrow of our hearts, let us lift the eye of faith to the Lamb of God atoning on the cross for our sins. "Him hath God set forth to be a propitiation through faith in his blood for the remission of sins." (Rom. iii. 24, &c.). "Whosoever cometh unto him, he will in no wise cast out." (John vi. 37). Let this blessed assurance speak peace to the troubled spirit. Penitent sinner! thou canst indeed bring no merits of thine own to God to procure thy pardon—thou feelest thyself guilty and unholy, helpless and undone. But to such mourners as thee, Jesus lifts up the voice of comfort. "Come unto me all ye that labour and are heavy laden, and I will give you rest." Oh! then, delay not a moment; cast thyself, unworthy as thou art, on the bosom of thy compas-

sionate Lord. He will restore thy soul to purity and peace, to the joys of his love, the favour of God, the happiness of heaven. "God will be merciful to thy unrighteousness, and thy sins and iniquities will he remember no more."

Repentance further consists in holy renunciation of all sin, and unvaried zealous endeavour to obey all the commands of God, in reliance on, and in earnest supplication for, his promised and powerful grace.

This renunciation of sin will be the effect of sorrow and contrition of heart, and of faith in God's mercy, when they are really sincere. That sorrow for sin which does not lead to a renunciation of it is dissembled and fallacious. That faith in God's mercy which does not work by love, and bring forth the fruits of holiness, is vain and presumptuous. It was "to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works," (Titus ii. 14); it was "to present us holy and without blemish" before God, that Christ came into the world and gave himself up an offering on the cross. To renounce every thing that is evil; to wage constant war with the lusts and passions of fallen nature; to resist the allurements of false pleasure, and all the temptations of sin and folly, are the pressing exhortations of God's holy word. Vain without these are all external expressions of repentance. While we continue in the wilful practice of any known sin, our professions of penitence are a mockery of God, and will provoke his vengeance. We must "cease to do evil and learn to do well; we must put from us all our transgressions, and depart from iniquity," or the wrath of God is revealed against us; we can never expect his favour.

The penitent who is awakened to a just sense of the evil of sin, will be induced sincerely to detest and renounce it. If he regards it in the dark colour of enmity against God, a rebellion against the righteous Lord and Ruler of the universe, with what fearful caution will he avoid even the least transgression, lest he should insult the awful majesty of heaven! When the sincere penitent views sin as the transgression of the law of that gracious Being, who in every thing he commands designs to promote the happiness of his creatures, as the basest ingratitude to that best of Beings, his Father and Benefactor, the God who gave his beloved Son for his redemption; sooner would he for-

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feit every thing most dear, cast from him an hand or an eye, nay, even offer up his life, than offend in any instance this gracious God. When he contemplates the cross on which his compassionate Redeemer suffered, every ingenuous sentiment of his heart prompts him to renounce the sins which occasioned the agonies of the Lord of life. When he further considers sin as destructive to the dignity and perfection of his nature, to his present peace and eternal welfare; a regard for the happiness of his immortal soul, a dread of God's just judgments, will combine with every motive, most noble and most affecting to engage the penitent in an holy contest with all iniquity. His ardent prayer will be, to be redeemed from its power and dominion. To the eternal Spirit, the Sanctifier and Restorer of fallen man, he will have recourse with fervent supplication to be renewed in soul and body, to be made perfect in grace and virtue. In the strength of this blessed spirit he will "deny ungodliness and worldly lusts," and endeavour to "perfect holiness in the fear of God."

What are the motives to repentance contained in the declaration of our Saviour, "the kingdom of heaven is at hand?"

"Repent ye, for the kingdom of heaven is at hand."

By "the kingdom of heaven" is here primarily to be understood, the gospel dispensation—the kingdom of purity and peace which Christ came to establish and to carry on by his word and spirit to the end of time. Repentance, which consists in forsaking all iniquity, is an essential qualification for this pure and spiritual kingdom. How incumbent then is this duty upon us who are called by the mercy of God into the kingdom of the Redeemer! The word, the spirit, and the providence of God, all the services and all the instructions of the Church, unite in calling us from sin and folly to the love and service of God; and they all unite in affording us strength to accomplish the great work of our salvation. Repent then, O sinner! The kingdom of heaven has come—it has come in the glad tidings of salvation proclaimed in the gospel, and in the Church which Christ has established to call men by its instructions, and to prepare them by its holy ordinances for the kingdom of heaven above. If thou shouldest turn a deaf ear to the calls of God's word and providence; if thou shouldest continue living without God in the world, neglecting his worship, abusing his mercies, and

disobeying his commands; what wilt thou urge on thy behalf when summoned to his bar? Canst thou plead—Lord, I knew not thy will, I had not strength to perform it, I never heard the invitations of thy grace, the glad tidings of salvation? No; The gospel has been proclaimed to thee—*now*, even *now* the Saviour is offered to thee in all his fulness of mercy and of love. Thy heavenly Father *now* calls thee to thy home from whence thou hast strayed; and thou dost refuse to come. He stretches out his gracious arms to receive thee to his bosom; and thou dost turn away. He offers his beloved Son to be thy Saviour; and thou dost spurn him from thee, trampling under foot his precious blood. The Holy Spirit is now willing to be thy guide and sanctifier; and thou dost reject the offer of his grace. Impenitent sinner! what mercy and what love dost thou contemn! Miserable man! what dreadful vengeance dost thou imprecate on thy soul! Turn then, turn then to the Lord thy God.

"Repent—for the kingdom of heaven is at hand."

By "the kingdom of heaven" is also to be understood, that *eternal* kingdom of God which is to succeed the *temporal* one established on earth; and in which the righteous are to enjoy eternal happiness, and where eternal misery will be the just punishment of the wicked. Into this kingdom we enter when the hand of death closes our existence in this world. The "kingdom of heaven" then, as to each one of us, may be near at hand. Perhaps we now press the verge of that unchanging state in which our destiny will be for ever fixed in happiness or misery. In a day, and in an hour that we think not of, death may hurry us from the thoughtless gaiety of life, and from carnal security, into the eternal world.

Am I ready to appear before God? is the solemn question which each one of us should ask his own soul. A question of infinite, of eternal moment! Let us then awaken to earnest diligence in the work of our salvation—Let us confess and forsake our sins, that we may obtain pardon and peace, through the merits of him who died to redeem us from all iniquity. Restored by repentance to the favour of God, we need not fear the approach of death. In the solemn hour when he summons us, even in the agonies of dissolving nature, animated by the hope of a joyful resurrection to eternal life, we may triumphantly exclaim, "O death! where is thy sting? O grave!

where is thy victory?" Admitted to the kingdom of heaven above, the glorious company of saints and angels, and the spirits of just men made perfect, we shall enjoy for evermore the blissful presence of God! The confessions and the supplications of penitence shall be changed into the eternal songs of thanksgiving and praise.

A Confession of Sin and Supplication for Pardon.

(From Brodrick on the Feasts and Fasts.)

O ETERNAL Judge of men and Angels! Father of mercy, and the great lover of souls! Look down, I beseech thee, upon me, vile and sinful dust and ashes, who am so confounded with the sense of my sin, and of thy just displeasure against me, that I tremble to come into thy presence; and yet I dare not stay from thee. I acknowledge myself unworthy, infinitely unworthy to take thy sacred name into my sinful mouth, having sinned most grievously against thee. I have renounced the God of my being, and the fountain of my mercies: I have mocked and abused the patience and long-suffering of so good a God; so gracious a Father; so infinite a Power; so glorious a Majesty; so bountiful a Benefactor, and so mighty a Redeemer; that my sins are grown shameful, and highly aggravated! And now what shall I say to thee? O thou Judge of all the world! I am guilty! I am guilty! and have nothing to plead for myself but the blood of Jesus; that all-sufficient propitiation for the sins of the whole world. O Lord! I do earnestly repent, and am heartily sorry for these my misdoings: the remembrance of them is grievous unto me; the burthen of them is intolerable: Have mercy upon me, have mercy upon me, most merciful Father! and for Jesus Christ's sake, forgive me all that is past; and grant, that the sense of these my miscarriages, may render me more careful and vigilant for the future. Thou hast promised, O Lord! to receive returning sinners; to blot out their iniquities; and to heal their backslidings. I desire, O merciful God! to return to thee: I hate and renounce myself, and do here abhor myself in dust and ashes before thee. Wherefore, for thy compassion's sake, refuse not

thy returning son: I have prodigally wasted my talents; and spent my time in sin and vanity; but I have not lost my title and relation to thee my Father. O my God! give me the sorrow of an humble penitent; the purposes of a converted sinner; the love of a pardoned person; the zeal of an obliged and redeemed prisoner; the hope of him that feels thy present goodness, and longs for more: That I, being rescued from the possession of the devil, and the torments of perishing souls; may be admitted into thy kingdom of glory, there to sing Hallelujahs to Father, Son, and Holy Ghost, for ever and ever. *Amen.*

A PRAYER FOR REFORMATION OF LIFE.

(From St. Augustine's Meditations.)

INSPIRE my soul, O Lord my God, with a holy desire of thee, my chief, my only good, that I may so earnestly desire as diligently to seek thee, so successfully seek as to be happy in finding thee; make me so sensible of that happiness in finding, as most passionately to love thee; so effectually to express that love, as to make some amends for my past wickedness, by hating and forsaking my former evil courses, and entering upon a conversation exemplarily pious for the time to come.

Give me, dear God, hearty repentance, an humble and contrite spirit; make my eyes a fountain of tears, and my hands liberal dispensers of alms, and unwearied instruments of good works. Thou art my King, reign absolute in my heart: Subdue and expel thence all rebellious passions, quench all the impure burnings of fleshly lusts; and kindle in it the bright fire of thy love.

Thou art my Redeemer, beat down and drive out the spirit of pride, and impart to me, in much mercy, the treasure of thy own unexampled humility, and wonderful condescention.

Thou art my Saviour, take from me the rage of anger; and arm me, I beseech thee, with the shield of patience.

Thou art my Creator, root out from me all that rancour and malice whereby my nature is corrupted; and implant in me all that sweetness and gentleness of temper, which may render me a man made in thy own image, and after the likeness of thy own divine goodness.

Thou art my most merciful and indulgent Father, O grant thy own child those best of gifts, a firm and right faith, a steadfast and well-grounded hope, and a never-failing charity.

O my Director and Governor, turn away from me, I beseech thee, vanity and filthiness of mind, a wandering heart, a scurrilous tongue, a proud look, a gluttonous belly; preserve me from the venom of slander and detraction, from the itch of curiosity, from the thirst of covetousness, ambition and vain glory; from the deceits of hypocrisy, the secret poison of flattery; from contempt of the poor, and oppression of the helpless; from the canker of envy, the fever of avarice, and the pestilential disease of blasphemy and profaneness.

Prune away my superfluity of naughtiness, and purge me from all manner of injustice, rashness, and obstinacy; from impatience, blindness of heart, and cruelty of disposition.

Incline me to obey that which is good, and to comply with wholesome advice; enable me to bridle my tongue, and to restrain my hands from wrong and robbery. Suffer me not to insult the poor, to defame the innocent, to despise my inferiors, to treat my servants with severity and scorn; to fail in due affection towards my friends and relations, or in kindness and compassion towards my neighbours and acquaintance.

O my God, thou fountain of mercy, I beg thee, for the sake of the Son of thy love, dispose me to the love and practice of kindness and mercy; that I may have a tender fellow-feeling of my brethren's afflictions; and apply myself cheerfully to rectify their mistakes, to relieve their miseries, to supply their wants, to comfort their sorrows; to assist the oppressed, to right the injured, to sustain the needy, to cherish the dejected; to release them that are indebted to me; to pardon them that have offended me; to love them that hate me; to render good for evil; to despise none, but pay all due respect to every man. Give me grace to imitate those that live well, to avoid and beware of them that do ill; to follow after all manner of virtue, and utterly to abandon and detest all sort of vice. Make me patient in adversity, and moderate in prosperity. *Set a watch before my mouth, and keep the door of my lips*, (Psal. cxli. 3) wean my affections from things below, and let them be eager and fixed upon heaven and heavenly things.

ON THE NEW YEAR.

From Miss BOWDLER's *Poems.*

'TIS past: another year for ever gone
Proclaims the end of all;—with awful voice
It calls the soul to thought. Awhile she turns
From present scenes, and wanders o'er the past;
Or, darting forward, strives to pierce the veil
Which hides from mortal eyes the time to come.
* * * * * * * *
Thou rising year, now opening to my view,
Yet wrapt in darkness—whither dost thou lead?
What is futurity?——It is a time
When joys, unknown to former life, *may* shed
Their brightest beams on each succeeding day;
When health again *may* bloom, and pleasure smile,
(By pain no more allay'd) and new delights
On every changing season still attend;
Each morn returning wake the soul to joy
From balmy slumbers, undisturb'd by care;
Success still wait on hope; and every hour
In peace and pleasure gently glide away.——
But ah! how rare on earth are years like this!
In the dark prospect of futurity,
Far other scenes than these may yet remain:
Affliction there may aim her keenest shafts
To tear the heart; while pain and sickness waste
The feeble frame by slow-consuming pangs,
And ease and comfort lost are sought in vain;
For there, perhaps, no friendly voice may cheer
The tedious hours of grief, but all around
Expiring joys and blasted hopes appear,
New woes succeed to woes, and every good
On earth be snatch'd away. How then shall man
Salute the rising year? Shall cheerful hope
Receive the welcome guest, or terror wait
In speechless anguish the impending storm?
Presumptuous mortal, cease:—O turn thine eyes

On the dark mansions of the silent dead,
And check the bold inquiry;—never more
The rising sun may shed its beams on thee;
Perhaps, ev'n now, the fatal hour is come
Which ends at once thy earthly hopes and fears,
And seals thy doom through vast eternity.
How awful is the thought! and who shall say
It is not just? What mortal shall disclose
The dark decrees of Heav'n?——But grant, to life
A longer date assign'd, another year
On earth bestow'd; in deepest shades conceal'd
Its good or ill remains; no mortal hand
Can draw the veil which hides it from our view.
Hence then, ye airy dreams by fancy led!
Vain hopes, and vainer fears—deceive no more!
In native lustre bright let truth appear,
With her pure beams illume the dark unknown,
And show what man of future days can know.
What is futurity?——It is a time
By Heav'n in mercy giv'n, where all may find
Their best, their truest good, the means, the pow'r,
To elevate their nature, to exert
Each nobler faculty, and still to rise
In ev'ry virtue.——Here the best may find
Improvement: for what mortal e'er attain'd
Perfection's utmost point?—And here ev'n those,
Who long, by vice and folly led astray,
Forsook the paths of wisdom and of truth,
May yet return, and with new ardour seek
That long-neglected good, which, though despis'd,
Rejected once, may here be yet attain'd.——
Know then, whoe'er thou art, on whom high Heav'n
Another year of life will now bestow,
That year may lead thee to eternal peace,
May cancel follies past, redeem the time
In thoughtless dissipation once abus'd,
Dispel the shades of vice, the gloom of care,
Call forth each latent virtue, and impart
New strength, new hopes, and joys which ne'er shall fail.
Then hail, bright prospect of the rising year!

The school of virtue, and the road to bliss!——
No more the shades of doubt are spread around:
No more ideal pleasures deck the scene
With airy forms of good, which Fancy's self
Scarce dares enjoy; no more by terror led
A train of woes in long succession rise,
And deepest horror o'er the time to come
Extends her baleful influence:—by the pow'r
Of truth subdued, at once they disappear,
And surer hopes and brighter views arise,
Than pleasure e'er could give, or pain destroy,
To chase each vain delusion far away,
And show the glorious prize which future days
May yet attain.——This, this alone is sure:
The rest, involv'd in dark uncertainty,
But mocks our search:—But oh! how blest the path
(Whate'er it be) which leads to endless peace!——
Then let affliction come:—shall man complain
Of seeming ills, which Heav'n in mercy sends
To check his vain pursuits, exalt his views,
Improve his virtues, and direct the soul
To seek that aid which ne'er can fail, that aid
Which all who seek shall find? Oh! in the hour
Of deepest horror, when the throbbing heart,
Oppress'd with anguish, can sustain no more,
May patience still, and resignation, come
To cheer the gloom!—not such as his who boasts
Superior pow'rs, a mind above the reach
Of human weakness, yet with ardour seeks
The frail support of transitory praise;—
Or his, who trembling at an unknown power,
Submits in silence to Omnipotence,
And struggling checks the murmur of his breast;—
But that sweet peace, that heartfelt confidence,
(By heav'nly hope and filial love inspir'd,
In truth's inviolable word secure)
Which pain and sorrow never can destroy;
Which smile triumphant in the gloom of woe,
And own a father's power, a father's love
O'er all presiding.——Blest in thoughts like these

The mourner's heart still feels a secret joy,
Which pleasure ne'er could yield: no murmurs now
Disturb its peace;—but every wish resign'd
To wisdom, power, and goodness infinite,
Celestial hope and comfort beam around
O'er all the prospect of succeeding time,
And never-fading glories close the scene.
O THOU, great source of every good! by whom
This heart was taught to beat, these thoughts to range
O'er the wide circuit of the universe,
To soar beyond the farthest bounds of time,
And pant for bliss which earth could ne'er bestow;—
While worlds unnumber'd tremble at thy power,
And hosts celestial own their loftiest strain
Too weak to tell thy praise;—O how shall man
E'er lift his voice to thee!——Yet at thy call
Thy servant comes. O hear my humble prayer:—
By thy almighty power direct, sustain
My feeble efforts; and whate'er the lot
To me on earth assign'd, O guide me still,
By the blest light of thy eternal truth,
Through every varied scene of joy or woe;
Support my weakness by thy mighty aid,
And lead my soul to peace—to bliss—to Thee!

For the Churchman's Magazine.

REFLECTIONS DURING A SLEEPLESS NIGHT.

[*During a sleepless night, the following reflections presented themselves. In the morning they were committed to paper, without the correction of a line, or addition of a word.*]

"SLEEP lights on lids, unsullied with a tear."
Why then not rest on mine? for they are dry.
Afflictions *past* have drain'd their very source,
And *now* I view the wreck of *all* my hopes
Without a tear. HOPES, they are vain:

POVERTY *thou* art *sure*—Why start?
The SAVIOUR of the world had not a place
To lay his head—Say then, shall I
Refuse the CROSS his mercy lays on me?
No. - - - - - -
In that dread—awful moment
When death (swift as the forked lightnings fly)
Tore from my bleeding heart the parent I rever'd,
His fleeting spirit seem'd to say, *act well thy part.*
Be it to rise or fall, the sacred mandate I obey.
When pain and sickness laid their heavy hand,
I murmured not. When humbled to the dust,
I toil'd to earn the bread I ate;
Nor did I eat it with a thankless heart;
But of the bounty thus obtained,
I freely gave to them that needed.
The *proud man's wealth* had not a charm for me,
Nor could ambition lead my soul astray.
One only blessing I implored—a FRIEND.
The smiling cherub came (I fondly thought)
To cheer the rugged path of my declining years.
In the lov'd partner of a brother's heart,
I found the SISTER, and I proved the FRIEND.
While thus secure I lost, not *wasted*
The hard-earned mite of years.
She too of whom I sing untimely fades;
Falls, like the rose too roughly shaken.
As the lily droops beneath the fervid rays
Of summer's sun, she uncomplaining pines,
And gently steals away to heaven;
While I, (as the fond mother bends,
In supplication for her nursling child)
Implore. How vain are all my prayers!
The stern decree is register'd in heaven,
And we must part.—Why is it thus?
"*Why thus?*" (the tender monitor within replies)
Forbear, and ask thy heart,
What secret sins lie treasured *there*,
To merit thus the wrath of HEAVEN.

EVANGELICAL PREACHING.

[*The following remarks on the subject of* Evangelical Preaching, *are taken from a review in the British Critic, of a work entitled, "Mistakes in Religion exposed: An Essay on the Prophecy of Zechariah," &c.*]

THE mistakes here exposed are in general such as tend to depreciate the grace of God, and the redemption wrought by Jesus; mistakes, of which, lately, many have been justly, some we think unjustly, accused. It would be pleasant to us if we could successfully place matters between the two extremes of this important controversy; but from the course that things have lately taken, we despair of bringing the opposing parties to any agreement; and yet we hope, after all, the dispute is rather about terms than essentials, that is, in regard to certain of the disputants; for we would by no means be understood to vindicate any who do really depreciate the grace of God, and the great work of redemption; but we cannot quite go the length of conceiving, that all practical discourses are really dangerous and pernicious, unless accompanied with all those gloomy representations of our innate corruptions, which must tend to increase despondency, and in some cases, we fear, to render bad habits more inveterate. Short of this, however, we are willing to confess, that, according to present appearances, it is much to be feared that both those "spiritual enemies," and that "Horn of Salvation," of which Zechariah prophesied, are too little thought of, and the everlasting "covenant of grace" deplorably overlooked. We fear that among those even who profess in their devotions to have a competent idea of the redemption wrought by Christ, and the need of God's help to give efficacy to their services, too many incline in their hearts to that *rational* mode of faith (as they choose to call it), which represents Christianity merely as a rule of life, and our Lord as a moral teacher. We certainly therefore wish success to all those publications which may help to disseminate more becoming ideas of Christianity. The concluding remarks of this book may be considered as a good comment upon the work itself; and in the general purport of these observations we cordially agree. Christian morality should be as much as possible inculcated on Christian principles, and those principles duly enforced. Mistakes, however, have occurred also, we think, in the enforcement of such principles,

as well as in their omission; and most likely the extremities to which things are carried on both sides, will long prevent the proper discernment of that middle point, in which all might be brought to an agreement. We firmly believe *many* have been most *unjustly* accused of preaching morality to the exclusion of the grace of God; and many as *unjustly*, of insisting on God's grace to the exclusion of moral righteousness; and these we think the more lamentable mistakes, because they tend to separate those, who, we would hope, are not actually at variance; but who have a common enemy against whom their attacks might more properly be directed, than against each other.

An Account of Grace Church, New-York.

On Wednesday, December 21, 1808, being the festival of St. Thomas, Grace Church, at the corner of Rector-Street and Broadway, New-York, was consecrated by the Right Rev. Bishop Moore. After the consecration service, morning prayers were read by the Rev. Mr. Lyell, Rector of Christ Church, and a sermon, suited to the occasion, preached by the Rev. Mr. How, an Assistant Minister of Trinity Church.

This Church was erected at the expense of the Corporation of Trinity Church, under the direction of Rufus King, Anthony L. Bleecker, and Moses Rogers, Esqrs. a committee of the Vestry appointed for the purpose.

We have been furnished with the following description of the building.

This edifice forms a paralellogram of 101 feet within the walls in length, and 57 feet in width, the largest Church the ground would admit of. The exterior of this building is composed principally of brick, without any pretensions to the regular orders of architecture; the projections are marble and wood; the cornice, which is Dorick, is well imagined, and as well executed: it is surmounted with an appropriate ballustrade, subdivided by pannels, the beauty of which entirely atones for the want of taste so evident below.

The cupola which terminates the structure is composed of wood. It is of a cylindrical form, resting on an octangular pedestal, enriched with three quarter columns of the ancient Ionic order, supporting the dome roof, from which springs a

small fanciful spire, in which is inserted the vane, representing a dart.

The interior of this building presents a lofty concave ceiling, pannelled after the manner of some of our best models, supported by four massy columns, in the Grecian Ionic order, with corresponding pilasters. On one end is the organ loft, on the other the chancel, in the form of a semi rotunda. The fine effect of the pannels diverging from the centre, the pilasters between the windows, and the very elegant mahogany railing to the communion table, present one of the most beautiful chancels in the United States. The reading desk, which corresponds with the leading order of the whole, (the Ionic) is square, and presents a handsome front to the entrance of the middle aisle, and is composed of two three quarter columns and two pilasters, supporting a light dentil cornice. The clerk's desk projects from between the two columns in the impost, and is finished on top by the capping of the same. From behind the reading desk rises the pulpit, which is of a cylindrical shape, supported by an ancient Doric shaft, without a base: the canopy is suspended from the concave in the chancel, and has high pretensions to novelty and beauty. The stairs, which are of the geometrical kind, are neat and elegant.

The building is warmed on a new plan. The fire is made in furnaces erected in the foundation, and the heat diffuses itself by means of stone flues under the pavement of the aisles, and affords an equable warmth.

DEATH.

Departed this life, on Thursday the 16th Jan. 1809, after a few days illness, the Rev. EVAN ROGERS, Rector of Christ Church, at Rye, New-York.—In the death of this excellent man, society has suffered a real loss, because his life was an exemplification of the doctrines he preached. He was endeared to a numerous acquaintance by his deep piety, the mildness of his temper, the profitableness of his conversation, and the purity of his morals. Such a life must produce a happy death. He died in the full exercise of his reason, happy and resigned to the will of God, and confident of a joyful resurrection.